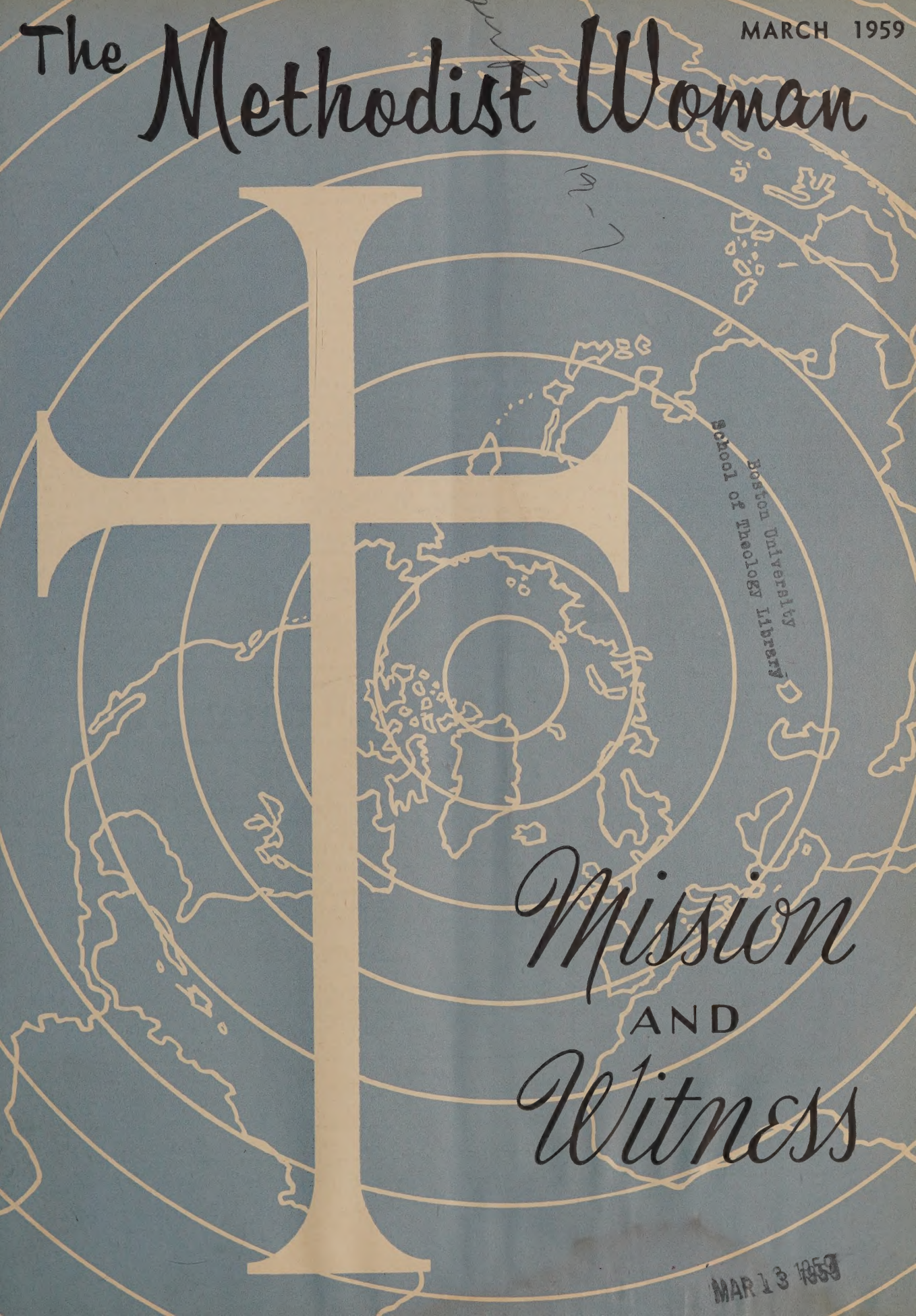
MARCH 1959

The Methodist Woman



Boston University
School of Theology Library

Mission AND Witness

MAR 13 1959

Items of Interest

Promotional Method

Mrs. M. B. Lowe, president of Gainesville District, Florida Conference, adapts promotional methods to the season. Her Christmas greeting to local presidents was a large stenciled poinsettia bloom with leaves. On each petal and leaf was a reminder of something to do to strengthen the work:

Reach your circle members! Present to them: quadrennial goals; the purpose of the Woman's Society; fields of work.

Thanks for cooperation in trying for 100-per-cent reporting.

The Committee on Nominations is a year-round committee, elected when the other officers are elected. Your service activity cards should be of great help to this committee.

Let's carry on a continuous campaign of visitation.

Pray for at least one full-time Christian worker to come from your church.

Encourage the use of the *Prayer Calendar.*

Maintain at least one prayer group that meets regularly.

A poinsettia greeting was sent to each district member, too. The leaves and petals of this poinsettia carried the objectives of the Woman's Society.

Hobby

In the six years since her eightieth birthday, Mrs. Frederick B. Peets, member of the Woman's Society of Christian Service of the North Glendale Methodist Church, Glendale, California, has made 530 crib-sized quilts by hand, all of which have been sent to projects supported by the Woman's Society of Christian Service. For her devotion and service as a dedicated Christian woman she has been awarded a Life Membership in the Woman's Society of Christian Service.

MRS. FRANK M. LINDSAY
Glendale, California

Honored

The Pisgah Methodist Church of the Greenville District, South Carolina Conference, honored the oldest member of the church and Society, Mrs. Mary Ellen Ross, on her eighty-first birthday by presenting her with a Life Membership in the Woman's Society of Christian Service.

MISS KATHERINE ROSS
Pelzer, South Carolina

Visitation

Last fall Lincoln District, Nebraska Conference, conducted a highly successful educational tour of three projects supported by the Woman's Division. Thirty-three women representing sixteen local Societies went to Kansas City, Missouri, in a chartered bus to visit National College, Spofford Home, and the Della C. Lamb Neighborhood House.

The day was packed with interest, information, and fellowship. "Each woman now feels a deeper concern for all our institutions after this experience of visiting three," says Mrs. John Hossock, president of the district.

Of course all the Societies of the district were invited to participate and maybe more will respond next time after hearing the glowing reports of those who did go.

APRIL 1958 DRIVE

These names should be added to the list of secretaries who secured five or more combination subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK:

MANHATTAN AVENUE METHODIST CHURCH, Tampa, Florida (6); Mrs. Charles F. Heermann

CENTRAL METHODIST CHURCH, Albuquerque, New Mexico (6); Mrs. J. W. Shepard

FIRST METHODIST CHURCH, Gainesville, Texas (7); Mrs. L. R. Powledge

FAIRHAVEN METHODIST CHURCH, Houston, Texas (11); Mrs. M. P. Tate

ST. ANDREW'S METHODIST CHURCH, Ft. Worth, Texas (5); Mrs. Frankie Alford

OFFICERS

Woman's Division of Christian Service

President—Mrs. J. Fount Tillman, R.F.D. 1, Lewisburg, Tennessee.

Vice-President—Mrs. T. Otto Nall, 2748 Marcy Avenue, Evanston, Illinois.

Recording Secretary—Mrs. J. Ernest Wilkins, 4708 Blagden Terrace, N.W., Washington 11, D. C.

Treasurer—Mrs. Porter Brown, 150 Fifth Avenue, New York 11, New York.

Vice-Presidents and Chairmen of Departments

Department of Christian Social Relations—Mrs. A. R. Henry, 608 Wilson Avenue, Menomonie, Wisconsin.

Department of Work in Foreign Fields—Mrs. John M. Pearson, 234 North Street, Newburgh, New York.

Department of Work in Home Fields —Mrs. C. P. Hardin, 108 So. Crest Road, Chattanooga, Tennessee.

Section of Education and Cultivation —Mrs. H. F. Brandt, Aurora, Ohio.

Annuity

An older annuitant of the Woman's Division of Christian Service, sending a gift for her third annuity, wrote:

"I am well pleased with my past investment. Being interested in the work, I want to help, but at the same time must receive some personal benefit as long as I live, and there is no better way than buying annuities."

If you would like to know about the annuity plan of the Woman's Division of Christian Service, read the leaflet *Annuity Dollars Make a Difference.* Send for a copy today!

MAIL THIS COUPON TODAY

Treasurer, Woman's Division of Christian Service
of the Board of Missions of The Methodist Church
(Dept. MW 359) 150 Fifth Avenue, New York 11, N. Y., Room 626
Please send me a free copy of *Annuity Dollars Make a Difference.*

Name_____

Street_____

City_____ **Zone**____ **State**_____

Date and year of birth_____

MARCH 1959 • VOLUME 19, NUMBER 7

THE Methodist Woman

7820 Reading Road
CINCINNATI 37, OHIO

Published monthly (bimonthly July and August)
by the
Woman's Division of Christian Service • Board of Missions of The Methodist Church • Member of Associated Church Press

IN THIS ISSUE

Woman's Division of Christian Service

22 Nominations Are in Order

Missions

4 Christian Responsibility for Areas of Rapid Social Change —*Irene Jones*
5 Cuban Situation
7 Progress of a Promise—*Irene Wells*
9 Along the Bayous—*Harry E. Ezell*
11 Dedicated Leadership—*Mrs. Miyako Ishibashi*
13 There Came a Leper—*Marietta Mansfield*
14 Holding Institute Dedication—*Mrs. Iona S. Henry*
15 New Methodist Center and Lounge
Fiftieth Anniversary
Dedication Eva Comer Residence

Christian Social Relations

16 It Is Not Necessary—*Wilma P. Hudnall*
18 As We Work

Section of Education and Cultivation

Organization and Promotion

26 Pledge Service—*Mrs. Peter Stair*
27 Calendar of Activities
28 Committee on Finance
29 The Harvest Tea—*Mrs. Charles Bundy*

Missionary Education

31 Ventures Into More Abundant Living

Student Work

32 Summer Service Projects—*R. C. Singleton*

Youth Work

33 The National Convocation—*Charles H. Boyles*

Children's Work

34 . . . And They Said, "There's Nothing to Do!"

Visual Education

25 Make All Things New—*Barbara Campbell*
30 A Square Look at the Visual Media—*Elizabeth Marchant*

Wesleyan Service Guild

17 United Nations Seminar
35 Isaiah Speaks—*Blenda Kuhlman*
35 Special Interests
36 Trip to Africa

Spiritual Life

6 Our Need of Prayer—*Renee Singh*

Program

39 Books for Lenten Reading
24 Circle Program—*Maude White Hardie*

Literature and Publications

38 April Drive
Creative Tags

40 **Financial Statement**

39 **In Memoriam**

2 **Items of Interest**

Cover: The Mission and Witness cover is an enlargement of the one done by Robert Schwing, artist, for the *Nineteenth Annual Report* of the Woman's Division of Christian Service.

MRS. C. A. MEEKER, *Editor*
150 Fifth Avenue, New York 11, N. Y.

MRS. E. LEROY STIFFLER
Publication and Business Manager

7820 Reading Road, Cincinnati 37, Ohio

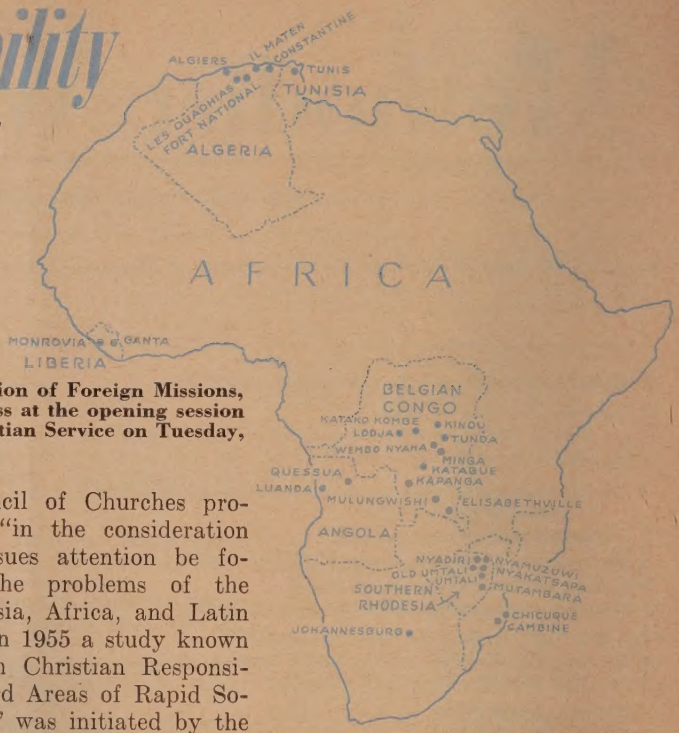
MRS. C. C. LONG
Circulation Manager and Secretary of Literature

Second class mail privileges authorized at Cincinnati, Ohio.
Subscription price $1.50 a year; combination (with *World Outlook*) $3.30, payable in advance. Subscriptions in the United States and Possessions, Argentina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Mexico, Peru, Uruguay: One year, $1.50; combination (with *World Outlook*), $3.30; Canada, Newfoundland, and Labrador: One year, $1.75; combination (with *World Outlook*), $3.80. All other foreign countries: $1.90; combination (with *World Outlook*), $4.70. REPORT ANY CHANGE OF ADDRESS DIRECTLY TO US RATHER THAN TO THE POST OFFICE. A request for change of address must reach us at least thirty days before the date of issue with which it is to take effect. Duplicate copies cannot be sent to replace those undelivered through failure to send such advance notice. With your new address be sure to send us the old one, enclosing if possible your address label from a recent copy.

Names of subscribers and all money should be sent to The Methodist Woman, 7820 Reading Road, Cincinnati 37, Ohio. Sample copies sent free for use in canvassing.

All items for publication should be directed to the Editor at 150 Fifth Avenue, New York 11, N. Y., Room 1008.

Christian Responsibility for Areas of Rapid Social Change



by IRENE A. JONES

Dr. Irene A. Jones, Associate Executive Secretary, Division of Foreign Missions, National Council of Churches of Christ, gave this address at the opening session of the Annual Meeting of the Woman's Divison of Christian Service on Tuesday, January 13, 1959

CHRISTIAN responsibility is a meaningful expression for all who follow the Lord Jesus Christ and try to "learn of Him." Common Christian responsibility is a fresh way of putting a new and broader meaning into the old phrase. In recent years the coming into being of the World Council of Churches has broadened even more the meaning of *common Christian responsibility*.

In 1954 the Assembly of the World Council of Churches proposed that "in the consideration of social issues attention be focused on the problems of the people of Asia, Africa, and Latin America." In 1955 a study known as "Common Christian Responsibility Toward Areas of Rapid Social Change" was initiated by the staff of the World Council of Churches, and a creative process of study, reflection, discussion, and determination of purpose and action was begun for Asia, Africa, and Latin America, areas of rapid social change. Change is apparent throughout almost all of the earth, but a geographical limit was set to provide a compassable scope for study.

Two aims were set:

(1) that Christians and churches in these areas make a "concentrated study, under their own leadership, of the new social issues that challenge Christian thought and action, in order to clarify their responsibility for political, economic, and social life"; and

(2) that Christians and churches in the West "understand their responsibility in the evolution of healthy political institutions, the development of economic welfare, and the building of a new community life" in the selected areas.

The problems selected for study were (1) responsible citizenship, (2) village and rural life, (3) urbanization and industrialization, and (4) the impact of the West. The geographical areas in which their own leaders have taken initiative and varying amounts of responsibility have included India, Indonesia, Japan, seven countries in Africa, two in the Middle East, and two sections in Latin America.

Responsibility for United States participation in the World Council study has been placed with the National Council of Churches. A commission has been established by the National Council of Churches of Christ to guide the United States study. The various units of the National Council which are participating, as well as several of its member denominations, are the Division of Christian Life and Work, the Divisions of Foreign Missions and Home Missions, the General Department of United Church Women. Several avenues of study are now in process and the Commission will be guiding developments.

In Denmark, August, 1958, a special consultation was held in which church and political and civic representatives gave attention to specific European Christian responsibilities in relation to Africa and Asia. A number of observers were permitted from the United States. The European leaders had free and frank discussion with leaders from Asia and Africa. They assessed the political context of their relationships, considered the necessities and problems of economic cooperation, human and social relations, and the special responsibilities of churches and missions.

The printed report of the European consultation included the following statements in conclusion:

> As Christians we are concerned to see that all the human and natural resources of the globe are used to the glory of God and to the benefit of all men everywhere. All men and women in every country have a common task in the development of the world. . . . The development of America and Europe is the concern of Asia and Africa as much as the development of Asia and Africa is the concern of Europe and America. . . . It is in these terms of common partnerships that as Christians we look at the economic help that is going from Europe and Asia and Africa. . . . It is because we believe that Europe is not doing enough . . . that we believe the churches should press harder for more aid and more costly action by Western governments . . .

The statement above is one made by Europeans. But what of Christians in the United States? The study in process is attempting to answer questions such as the following:

1. What are the effects of rapid social change in Asia, Africa, and Latin America on the relations between these areas and the United States?

2. What is the significance of rapid social change taking place in the United States—its effects and its lessons for social change in Asia, Africa, and Latin America?

3. What is the significance of the interaction between the United States and these countries in international relations?

4. What is the role of all participating nations in programs of economic aid and technical cooperation?

CUBAN SITUATION

At the end of two years of revolution in Cuba, including pitched battles, broken communication lines, completely interrupted land travel and constant guerrilla activities, our missionaries were still in their appointed places carrying on as nearly normal a program as possible. In rural areas, travel was restricted to what could be done on foot or horseback and meetings of any kind were limited to daylight hours. Except for the Province of Oriente, schools functioned with capacity enrollment. Candler University started its second year in September with 135 students.

Missionaries rejoiced with all Cuba when the new year brought the promise of peace though they realized that there are great problems ahead. The church faces a special mission of bringing relief for physical suffering but even more important will be the preaching and living of the Gospel of reconciliation in a land torn with bitterness and hatred.

MARIAN DERBY, *Executive Secretary for Latin American Countries*

5. How should churches exercise their responsibility in shaping and supporting Federal policies affecting our mutual relationships with areas of rapid social change?

6. How can churches encourage and facilitate the right kind of person-to-person encounter between Americans and the people of Asia, Africa, and Latin America?

7. What are the significance and responsibility of the missionary movement within the American churches with respect to rapid social change in Asia, Africa, and Latin America?

The answers to some of the questions can come only as each Christian in the United States directs the questions to himself: does it matter to me that people in Asia, Africa, and Latin America are uprooted and need to be re-rooted; that the gap is widening between the standard of living in my country and in these other parts of the world; that population in these areas is "exploding"; that huge cities are growing rapidly where urban life has been almost unknown; . . . that much of what is happening in the areas of rapid social change is the impact created by the influence of American democracy, the activities of American businessmen, the work of American missionaries?

Dr. Clara M. French, executive secretary, Southeast Asia and China, is the new chairman, Division of Foreign Missions, National Council of Churches.

Our Need of Prayer

This meditation was given by Renee Singh of India at a session of the Annual Meeting of the Woman's Division of Christian Service. Miss Singh is studying this year at George Peabody College, Nashville, Tennessee. When she returns to India she will be on the faculty of Isabella Thoburn College, Lucknow.

"More things are wrought by prayer than this world dreams of."

THIS statement of Tennyson, I'm sure, holds a personal truth for all of us. We can all give incidents from our own lives to show what prayer has done for us. Personally, I feel that it is not only because of my own prayers, but those of my loved ones and friends and those interested in education that I am here in this country today, and that I enjoy many other blessings of life.

We believe that more people are praying today than ever before. Ever since man has recognized a Supreme Being, he has knelt in prayer in search of peace as well as for courage and strength and spiritual power to undertake great responsibilities.

While we believe that many more people are praying today than before, the question is, "What are we praying for?" and "How are we praying?"

We are living in a world situation which is new to everyone. There is a need for direction, and we have no other source than God for the help we need. I firmly believe that prayer is a channel which releases the power of God in every kind of situation.

The times today are such when people all around are in desperate need of our prayers, and our responsibility as Christian women is to enlarge the scope of our prayers to include others—others of a wider circle than our own family and friends and nations—a circle that includes the entire world.

"How are we praying?" Do we confine ourselves to group prayer alone? That is important, and that is the reason why we get together in large groups like this, and smaller ones. But individual prayer is just as important. Even today as in the days of old God speaks to man in the "still small voice," and, therefore, a quiet retreat from the noise and bustle of the busy world is needed for communion with God.

In India there are *Sadhus* and *Sanyasis* (the holy men of the Hindus) who retire into the quietness and peace of the mountains or the wildernesses to seek the presence of their deities, where they spend years in solitude. People have used symbols for prayer—the prayer flags of the Buddhists, the beads of the Hindus are aids to prayer life.

But for us Christians our Lord Jesus has set an example. He felt the need of quiet communion with the Father. His life on earth was one of service. His retirement into quietness was to gain strength and spiritual power for His work among the needy of this world. We live in a busy world, and God wants us to live in just such a world, for here are His people who need service. We must find time in the full schedule of our daily life to have a quiet moment with God and prepare ourselves for work among people.

We women who are dedicated to service are confronted with great problems. We are faced with many challenges in the way of definite Christian witness, and we have to remind ourselves repeatedly that Jesus is the Way, the Truth, and the Life.

"O Thou, by whom we come to God
The Life, the Truth, the Way,
The path of Prayer thyself has trod,
Lord, teach us how to pray."

Progress of a Promise

Methodist Prints by Rickarby

by IRENE WELLS

HOW many, many times since New Year's Day 1946 have I pondered the thrilling reality of God's promises! Since that day on which I gave myself unreservedly to His service, to be used as He should dictate, the day I wrote my letter of application to the Board of Missions for foreign service, "there hath not failed one word of all His good promise."

As I travel back in thought over the road along which He has led me from that day to this, I am dazzled anew by the logical progression of that promise and sobered afresh by the responsibility it places upon me to live daily at my very best.

Though I was unaware of it until much later, the pattern began to take shape during my teen-age years when, propelled by the lure of a variety of interests and besieged by an excess of energy and zeal, I prayed vociferously to God for a lifework which would be hard enough to use up all my energy, broad enough in scope to satisfy my varied interests, and meaningful enough to demand my whole soul. Even though I was not yet fully committed to Him, He heard my prayer, organized my diverse desires by channeling them into teaching, and then His infinite mercy gradually transmuted my many inadequacies into something more fitting for His future plan.

The pattern of the promise took shape step by step. I loved my high-school teaching in the New York City schools, despite its assembly line nature. I loved my extracurricular activities and my counseling. I thought I had found my niche when, without warning, God catapulted me out of my complacency. He made me feel the lack in my life. He prompted me to take a leave of absence, to go to Syracuse University to study journalism, to attend a series of revival services conducted in a local church by Dr. E. Stanley Jones. On Halloween Eve 1944, after one of those wonderful meetings, I truly found Christ. From that time on, everything has been tinged with growing glory.

Wanting to give more vital expression to the glory within me, I begged God for a new avenue of service for Him. But He, realizing how new I was at listening to His voice, sent me back to teaching and to learning to listen for a whole year of tantalizingly wonderful suspense.

The Call

Watchnight service in Christ Church, 1945! I was listening intently to Dr. Ralph W. Sockman's message when, suddenly, I knew what God wanted me to be—a missionary. Be it ever said to my shame, I protested vigorously. I felt I simply wasn't the type. But there was no denying the call. God promised strength and guidance in full measure, so what could I do but submit?

On New Year's Day 1946, I wrote my letter of application to the Board of Missions, having little faith that it would be considered seriously. The next day I resigned from my teaching position and drew out all the money in my pension fund, lest I be tempted to betray my Light.

In March I had my interview with the Board and, miraculously, I was accepted. In October, 1946, I sailed for India. My first term, I was principal of Girls' High School (now Methodist High

School), Kanpur. How wonderfully God kept His promise to me in those five years! Miss Jessie Bragg, the retiring principal, was my guardian angel during those first six months before I took over. She let me experiment with student government, choirs, choral speaking, and prayer bands and was always sympathetic, though some of the upheavals involved must have appalled her. The richness of her spirit and her deep consecration did much to make me love India, the Indian people, and my work.

Pioneer Work

Throughout that first term, God was enlarging the horizons of that promise by guiding me in the development of a program of extra-curricular activities which became the basis of pioneer work the next term. Before the end of that term, He had planted in my mind the idea of adapting this same program to meet the needs of sister Anglo-Indian schools in other parts of the country. I shall always be more grateful than I can say to Miss Lucile Colony and Bishop Clement D. Rockey for their permission to try this youth work.

When I think of the bold pace of the promise at this point, despite my great unworthiness, I am overwhelmed at the goodness of God. He took my dabs of training in various fields, my excess energy, my creative urge, my love of hard work, my adventurous streak, and taught them all team work.

And why this program of student-centered activities instead of a second term of service as a high-school principal? God gave me a vision of our function as missionaries in a land fast developing an entirely indigenous church. We were to pioneer in areas yet untapped, to train young people as future leaders of that church. I had been concerned from the start of my school work in India over the great emphasis on examinations and degrees, with the inevitable concentration on academic work, to the exclusion of character-training activities designed to discover and develop talents and to train for leadership. Perhaps the program worked out in the Kanpur school was part of the answer to the problem.

Library Service

It seemed worth a trial. Since I had library training and school library science was in an embryonic state, library service was added to the program. I did my first work in Darjeeling and Pakur. But new ideas meet slow acceptance in the Orient. While I was waiting, I decided to work in cooperation with the education department of West Bengal in school library service.

I worked out a short course for teachers, then an advanced workshop course given in the newly reorganized library of our Calcutta Girls' High School. As soon as student library squads were organized in the schools represented by the membership of these two courses, a short course was given to them. Later, a Student Library Squads Association of West Bengal was organized. So it was that God allowed me to experiment until the time when other schools began to ask for the program. During this period of about two years, at Calcutta Girls' High School, junior and senior library squads, prayer bands, choirs, and a choral speaking group came into being.

From the beginning, the students were enthusiastic over all the activities. Often it was the staff members who feared innovation. Some of the principals gave me wonderful cooperation, however. Though Calcutta was my headquarters, I spent only a month or two a year there. I tried to plan my itinerary a year ahead. I looked like a traveling three-ring circus with all my luggage—ten months' supply of clothes, bedding, teaching materials, music, my typewriter, food, and boiled water for the trip. I stayed from one to four months in a school, depending on the number of activities I was asked to initiate.

By the beginning of the third year, the growth of the promise was thrilling beyond words. Colleges and nursing schools asked for visits, so the work became infinitely more engrossing and challenging. As library reorganization seemed to be most necessary in the majority of situations I handled, and since it could register quicker and more tangible results than some of the other activities, it was usually the spearhead. Organizing a library in one or two months was a gargantuan task, but true to His promise, God supplied strength and guidance. After that was finished, the school library was usually the scene of library courses for the school's staff members and other teachers in the vicinity.

During the five years, such courses were given in Calcutta, Poona, Nadiad, Bareilly, Bangalore, and Lucknow, with the registration limited to twenty-five per course. In addition, lectures were given in public libraries and government high schools and colleges.

Either at the time of the initial visit or during a return visit, other activities would be started: choirs, student government, prayer bands, choral speaking. Always, a certain amount of informal counseling was done. For each activity, the principal and I chose staff directors who worked with me from the start. Between visits, follow-up work had to be done by correspondence. The conferences in which the program was initiated were North India, Bengal, Lucknow, Hyderabad, Bombay, and South India.

Results

How to measure results? The most heartening result is the number of students who have found a vehicle for their talents, which they will use as Christian leaders in the new India. They constitute an increasingly exciting part of the promise.

I know that my third term will see the onward march of the promise in the training of a national to serve as director of the whole program. Why am I so sure? Because to date "there hath not failed one word of all His good promise."

Along the Bayous

MAC DONELL METHODIST CENTER

by
HARRY E. EZELL

Houma Courier Staff Photo

Pets—a kitten, a puppy, and a parrot—add to the joy of living at MacDonell Methodist Center.

JUST outside downtown Houma, Louisiana, east of the Intracostal Canal, is an arched entrance way which reads, "MacDonell Methodist Center." Giant oaks shade green lawns and winding walks. Flower beds surround buildings scattered about the ten-acre campus. Ball diamonds, volleyball court, and picnic facilities are in the rear of the main buildings.

Early History

MacDonell was established by Methodist women in 1918 to serve the health and educational needs of French and Indian children. At that time public schools were not accessible to large numbers of children living along the bayous or in houseboats with their "migrant fishermen" families. Shrimp and oysters, each in season, provided, and still provide, a meager livelihood for these descendants of the Houma Indians and of the early French explorers.

Through the years the MacDonell French Mission School and Rural Center expanded its service to these people. When improved roads, compulsory education, and school buses made it possible for the children to attend public schools, MacDonell became a boarding home. Today it continues to serve children of both white and Indian extraction. Licensed as a child caring institution by the State of Louisiana, it is under the auspices of Town and Country Work of the Woman's Division of Christian Service. An advisory board composed of officers of Louisiana Conference Woman's Society of Christian Service and other church, business, and professional leaders works closely with the director in shaping policies and in the major planning.

Reverend Harry E. Ezell, the present director, came to MacDonell in June, 1958. Now a member of the Missouri Annual Conference, he is a former schoolteacher and principal. His wife and three sons also reside on the MacDonell campus.

The Children

Boys and girls from six to eighteen are accepted for care, either by arrangement with the State Department of Public Welfare or by private agreement with parent or guardian. They are from broken homes, half orphans, or children whose parents are unable for some reason to care for them. They attend the public schools in Houma and take part in the activities of local churches. The charges to parents who place their own children at the center are scaled in proportion to their ability to pay.

It is not our aim to make MacDonell a large institution. We consent to accept a child only when the welfare of that child and of the family can, in our opinion, best be served by placing the child here. We are, of course, ready to investigate all cases referred to us. It is always our hope that a normal home may be re-established and that the child may be returned to it as soon as possible. We are happy to lend our efforts to aid in that rehabilitation.

Just over a year ago nineteen children were here. Now there are thirty-three. It cannot be overemphasized that, while all children have problems, ours have more than their share. As one little girl who is receiving psychiatric treatment said recently, "All us kids here at MacDonell has problems."

Houma Courier Staff Photo

Future homemakers enjoy their sewing lessons.

Activity Program

A wide range of developmental activities are carried on at MacDonell, under trained leadership. The program is designed to help children to build, within their natural limitations, self-reliant, socially well-adjusted, mature, Christian personalities.

Saturday morning will find boys doing shop work under the direction of a trained shop instructor. At the same time girls may be cooking, sewing, or learning how to make purchases with a home economics instructor. Two dens of Cub Scouts, under the sponsorship of First Methodist Church, Houma, meet in MacDonell's recreation hall, with boys from the neighborhood taking part in the program. In the afternoons the children have organized recreation, with a qualified physical education instructor in charge.

Religion is an essential part of the program at MacDonell, with "family" worship in the dormitories and full participation in Sunday school and church activities. Wednesday evenings children and staff gather in the beautiful little chapel for vespers.

As in any other family, MacDonell children have birthday parties, see good motion pictures, go to summer camps, and take occasional trips. Not the least important of their activities are the regular chores; taking care of their own rooms and helping with work in the buildings, on campus, and in the dining hall. These are duties which children assume in any well-regulated home. They teach the value of work and give the child a sense of contribution and personal importance.

Support

The major share of MacDonell's funds comes from the Woman's Division of Christian Service including the Cash for Supply Work contributed by Woman's Societies of Christian Service. Board payments from state and private placements constitute another portion of the support of the center. A more unusual source of income, from which funds for enrichment activities may be drawn, is the monthly rummage sale conducted by the Woman's Society of the Houma Heights Methodist Church. Churches and Societies send clothing and other articles for the center. All the things that can be used by the children are given to them. But the boxes contain much which cannot be used at the center and that is put up for sale.

Outlook for the Future

Improvements are being made in the buildings and the campus. The century-old Wesley House, one of the five major buildings on the campus, has recently been renovated to provide an office and residence for the new director. McCoy Hall has been remodeled to provide an apartment for the housemother. During the summer of 1958 Downs Hall was given a new roof and other major repairs.

It is our aim at MacDonell to maintain an adequate and efficient physical plant; to build a stable, well-trained, dedicated staff; and to develop a complete, well-rounded, on-going program. We want the children entrusted to our care to have the best possible help in becoming the kind of people our Lord intended them to be.

Cub Scouts are ready for action.

DEDICATED LEADERSHIP

by

MRS. MIYAKO ISHIBASHI

During November and December, 1958, Dr. Sadaji Takagi, president of Tokyo Woman's Christian College, toured the United States and Canada meeting groups of alumnae and speaking for the college. His visit had been planned by the Cooperating Committee of North America as a feature of the fortieth anniversary of the college. The luncheon held in New York City had several distinctive features. Beautiful Japanese floral arrangements by members of the New York Chapter of Ikabana International provided a lovely setting for the occasion. Some twenty graduates were in attendance and one, a music major, sang to the delight of the group. Mrs. Ishibashi, YWCA secretary in Japan, then in the United States as a member of the Japanese delegation to the United Nations, was one of the speakers. Her speech conveys the spirit of this interdenominationally supported college which shares, too, in the annual World Day of Prayer offering.

Methodist Prints by Rickarby

Mrs. Samuel McRae Cavert and Mrs. Ishibashi discuss the early days when Mrs. Cavert was an instructor at Tokyo Woman's Christian College.

IT IS my great pleasure and indeed an honor to be invited to this fortieth anniversary luncheon of Tokyo Woman's Christian College and a still greater honor to be asked to speak representing "all the graduates." Whether I am qualified for that or not could be debated but I accepted humbly for two reasons. First, I remembered the age-old saying which has some oriental flavor, namely, "Age before beauty," and secondly, I have tried to reason with myself that perhaps I could represent the graduates over the years, because I am a bit of everything, so to speak. I am an old timer and yet, thanks to the YWCA with which I have been associated, I have had contacts with many graduates from my day to this. I am a professional woman working in a Christian organization. I have had experience as a schoolteacher, and I am in government service at the moment as a member of the Japanese delegation to the United Nations. I am a mother and have a daughter-in-law who also is a graduate of Tokyo Woman's Christian College.

I am always proud of my alma mater and I am always grateful to the people who encouraged me to choose that particular college when it was still new and had not yet much prestige in the country. Four years at college certainly gave me some knowledge, but I must confess I have forgotten most of the subject matter. I have forgotten the lines of Shakespeare which I toiled to memorize; and am not sure whether Queen Mary was beheaded in the Tower of London or not. Names of the contemporary writers I knew then are obsolete after thirty years, but one thing I did get in four years' time has never left me. It has guided me in work and in my private life all these years. It is what might be called a key to open the secret of life—life which is an ever on-going pilgrimage in quest of "something."

"Something" was the very word President Tetsuko Yasui often used. She did not tell us what that "something" was. Instead, she made us realize that it was the responsibility of each one of us to find what that "something" should be. It was a new approach in those days when the generally accepted practice was to give students a set pattern of thought.

At our commencement exercise, President Yasui gave an address in which she said we must truly be humble to accept ourselves as we are and accept others as they are. She advised us not to be discouraged when we felt inadequate, by quoting a line from Browning which goes, "On earth a broken arc, in heaven a perfect round." By that she meant that perhaps none of us could be perfect and all that we could do is to make an imperfect piece which, however, could be made into a part of the perfect whole by the grace of God. And this thought has been comfort, hope, and a supporting strength to me in the time of difficulties.

I no longer wear the school badge with the initials of our motto—"Service and Sacrifice," but it is inscribed inside me as a life-long guiding principle. As the years roll by, the motto of the college has deeper meaning for me.

As a YWCA secretary, I often wonder if our movement could ever carry on its work with its distinct quality if we did not have our graduates to take leadership in our ranks. Just a few weeks ago, in one of our committee meetings of about fifteen people, someone remarked, "Do you realize we are almost all Joshi Dai girls?" Sure enough, all but three were graduates of Tokyo Woman's Christian College. Our YWCA association is expanding in service and program and our graduates are contributing a quality of leadership

quietly and consistently in a truly democratic manner.

I can list numbers of those who are making outstanding contributions as public figures, such as the two who are now chiefs of the sections of Women and Minors Bureau of Ministry of Labor, or one in the Ministry of Agriculture and Forestry. One is on the editorial staff of the English daily newspaper; quite a few are on Boards of Education and mediators in Family Courts throughout Japan. Many are giving invaluable service in quiet ways in quiet corners. And still many others are dedicating themselves to the task of building wholesome family life which is the basis of a good community.

When I attended our Homecoming Day celebration this year, I was really impressed by the large number of graduates who had come from all over Japan. Their spirit, the quality and quantity, gives me the impetus to say, "Please have confidence and hope in the women of Japan." Our graduates, though small in number considering the population, are on their toes and as an enabling factor in this rapidly changing world are alert and active to do their part.

A $100,000 grant from the Henry Luce Foundation will make possible the erection of this imaginative new chapel on the campus of Tunghai University, Taichung, Taiwan (Formosa). Construction of the 500-seat chapel, to be named for the late Rev. Dr. Henry W. Luce, formerly a well-known educator in China, began last November under the sponsorship of the United Board for Christian Higher Education in Asia. The Woman's Division of Christian Service is one of the cooperating agencies of this United Board which sponsors several Christian universities.

Burma Annual Conference, 1958. Front row, left to right: Rev. Frank Manton, Mrs. Frank Manton, Mrs. Lim Li Sen, Mrs. Hobart Amstutz, Bishop Hobart Amstutz, Daw Sein Thit, Daw Thein Nyoon, U Ba Thwin, Rev. T. Thangaraj, Rev. Lim Si Sen, U On Kin, Mr. George R. Beadon. Others in the group are Mrs. Doreen Logie, principal of Methodist English School; Mrs. Tan Sui Eng, principal of Chinese High School; and missionaries Patricia Clark, Hazel Winslow, Stella Ebersole, Maurine Cavett, Robert Howard.

There Came a Leper...

by

MARIETTA MANSFIELD

THE sun blazed in a June sky. Even though it was only ten o'clock, the heat was fierce in its intensity. I sat on the veranda of an outstation parsonage and talked with the minister's wife, a sainted woman who has been as a mother to me. That day she gently chided me for not going to the hills to get out of the heat.

While we sat talking a woman came around the corner of the house. She carried a staff, and a beggar's bowl hung from her arm. The other hand she stretched out to beg. The moment she saw me her beggar's lingo died on her lips half uttered.

"Miss Sahib!" she murmured in astonishment. The preacher's wife said to me out of the corner of her mouth the one word "Leper." "Miss Sahib," the beggar addressed me, "why don't you ever come to see us?" Graciously the minister's wife introduced us, "This is Mary. She is Christian." It was my turn to be open-mouthed. Again Mary repeated, "Why don't you come to see us?" "Mary," I said, "where do you live? How many are you?"

Leprosy is a terrible disease. It goes forth to attack and to destroy the young and old alike; male and female; prince and beggar; and the righteous and the unrighteous. It leaves in its wake wreckage and heartache; the living dead; cripples; and outcastes. Those stricken by this dreaded disease have no means of earning a living. If they could work, who would hire them? If they could do handiwork, who would buy the articles? Thus only one way to eke out a miserable existence remains open to them. They take up their staff and beggar's bowl to begin their journey down an endless road. They become parasites on the society that cast them forth.

Hinduism and Islam turn their backs upon the leper. They say this hideous disease is the punishment meted out for some unpardonable sin. One of my leper friends was born into a high Muslim family. When he was a child of ten or twelve years old, he sat warming himself by a charcoal fire. Unknown to him his sleeve caught fire. His brother came into the room and saw this frightening sight. The youngster made no sound. There was no cry of pain. This was even more frightening to the older brother. Why didn't the boy cry out? Why did he just sit there and burn? Upset and disturbed he went to see the doctor. . . . Leprosy! It couldn't be! Not in that family! But it was. And thus the young lad who had been a loved member of the family became an outcaste.

When Jesus came, He held out the hand of hope to these miserable people. "Cleanse the leper," He commanded. From my small service to lepers I perceive this to mean more than just the disease itself. There seem to be certain symptoms of the disease which have far-reaching social implications. Cleanse the leper—be the instrument to cleanse his heart and his mind. Because of the hopelessness of his lot, it is possible for him to sink to the lowest level of the low.

The onset of leprosy is slow and insidious. By the time it has become noticeable, it has become well entrenched. In the very recent past, medical science has discovered new ways of treating the disease. There is now more hope for the leper medically than ever before.

• **Meet two members of the leper colony in the Galit Ashram.**

A few years ago a number of lepers who had at some time or other been treated in leprosariums got together and were permitted to build their houses in a mango orchard. Most of these folk were Christian. From time to time non-Christian lepers come to rest their journey-weary bodies with my friends who reside among the trees in the Galit Ashram. There they are welcomed; they are made to feel they are wanted and that someone cares for them.

When I first met these people, they told me that each Sunday evening after they had all returned from the road, they got together for their own worship service. Together they read the Bible; they sang; and they prayed. Always I shall regard my association with these friends as an enriching experience.

To work with the leper has been a blessing to me. It has meant overcoming fear of the disease. It has meant becoming more appreciative of health; more dedicated to working with the Christ as He seeks to draw all men unto Himself. It has been to live in closer devotion to Him who commanded, "Cleanse the leper. Freely ye have received; freely give."

Miss Mansfield, on furlough from India, was introduced to the readers of THE METHODIST WOMAN in the September 1958 issue, page 18.

Holding Institute Dedication

by

MRS. IONA S. HENRY

Holding Institute was built through Week of Prayer and Self-Denial Offerings.

NOVEMBER 24, 1958, saw the consummation of a beautiful dream—the dedication of new buildings at Holding Institute, Laredo, Texas. In June, 1954, flood waters swept down the Rio Grande River and destroyed all the buildings of this historical school, founded in 1880, for Spanish-speaking students. Over 250 children became homeless as raging waters rose to a height of fifteen feet on the campus.

The tragic problem of facing the water was as nothing compared to the melancholy after-effects of dealing with the mud and debris left in the wake of the flood. Methodist women across the land felt this tragedy and answered with Week of Prayer and Self-Denial gifts which made possible the beautiful new buildings dedicated in November. The new $500,000 plant is designed in contemporary architectural style. The buildings have been constructed on a new campus—higher land purchased by the Woman's Division of Christian Service to forestall any future flood problems. Mr. Wallace Thomas of San Antonio, Texas, was the architect and the buildings have received wide acclaim in architectural and educational circles.

Built of cinderblock and black Mexican stone, the buildings are functional in style and utilize vast areas of glass, presenting a striking appearance. The interiors of the buildings are full of color, artistically used. The administration and class room building houses the auditorium and is built with wings thrust out from the main body of the building. A short walk brings one to the dining hall. This building is unique in its roof construction and maximum use of glass. Lovely blue Mexican tile decorates the interior, adding the note of color needed to complement the gray and black exterior walls. To the left of these buildings is the boys' dormitory built in the plan of a huge H. At present married teachers are using part of one wing.

Watching the student body line up outside the dining hall at breakfast and evening dinner to hear the devotions given by Miss Mary E. Glendinning, one is deeply impressed by the fact that here pliable youth are being taught not only academic skills but also Christian religious principles of an enduring nature. Under the leadership of Superintendent Victor Cruz-Aedo, the junior- and senior-high curriculum offers a sound education to students from both sides of the border, with a major emphasis on special English. Courses in religion are a requirement. Even during the time of the flood disaster, classes were maintained through the generosity of Laredo Junior College which offered classroom facilities. Thus Holding Institute is one of the oldest of the educational institutions owned and operated by the Woman's Division of Christian Service having given continuous service for seventy-eight years.

The dedication services opened on the morning of November 24 with a tour of the buildings by guests. The students acted as able guides. A luncheon was served in the dining hall to about 200 invited guests at which time introductions and short congratulatory speeches were made. The student band of the Laredo High School gave a concert preceding the dedication service.

Bishop A. Frank Smith of Houston gave the keynote address and with Mrs. Charles W. Mead, representative of the Woman's Division of Christian Service, and Mrs. Iona S. Henry, associate secretary of the Department of Work in Home Fields, participated in the ritual dedication of the buildings. Dr. John G. Flowers, president of Southwest Texas State Teachers College at San Marcos, gave an address on "The Responsibility of the Church-Related Educational Institution in Our Modern World."

Denominational leaders and representatives of many areas of civic life in Texas and Mexico were present at the ceremonies. It was heartening to see the spirit of unity and good will which permeated the entire group. Holding Institute has always taken an active role in developing good neighbor relations with Mexico and other Latin-American countries. Gratitude for this characteristic of the school was expressed in many ways and sincere thanks given to the Methodist women who made the new plant possible.

Out of disaster which seemed overwhelming has risen a beautiful educational plant—a dream *concretized*. Those who are part of Holding Institute today are eager to move into this expanded educational challenge, confident they can build worth-while Christian lives.

LONDON, KENTUCKY, the county-seat town of Laurel County, serves a wide rural area with purchasing, marketing and professional services. The only public transportation in the county is bus service along the U. S. highway and private taxi companies in the town. It has long been felt that a Methodist Center and Lounge was needed in London. Now, through the study and efforts of the Kentucky Conference Rural Work Advisory Committee and the Woman's Division support of the plan, this community center has become a reality.

The rural worker for the area has moved her headquarters from Sue Bennett College to a five-room house near the center of town. It provides a lounge, a place of fellowship for rural Methodists, a place for education and promotion of the work. This is a trial plan which it is hoped will more adequately meet the needs of the people of the county, not only Methodists but of all denominations.

Already each Woman's Society in the county has had an opportunity to meet at the center, and the county-wide MYF meeting was held there last November.

Some months ago the worker met a woman from an outlying community who was in London visiting her mother at the hospital. She was waiting for a ride back home and seemed very tired. Hearing of the proposed center where in the future she might come to rest while she waited, her face brightened up. "I hope you will have an easy chair!" she said. It does.

SYMPATHY

Tender thoughts center around Mrs. J. Ernest Wilkins, recording secretary of the Woman's Division. Her husband died following a heart attack at their home in Washington, D. C., while she was attending the Annual Meeting at Buck Hill Falls, Pa.

ON November 20, 1958, Centenary Methodist Community Center, Nashville, Tennessee, recalled fifty years of service and paid tribute to the men and women who made the work possible.

A number of the pioneer workers, including Mrs. Max Benz (the former Miss Angie Hudson), first worker sent by the old Methodist Training School of Nashville to what was then the Warioto Cotton Mills area, were present for the commemorative pageant and reception held in the Monroe Street Methodist Church, directly across the street from the center and intimately associated with its work throughout the years.

The pageant written and directed by Mrs. Battle Rodes not only told of staff, cooperating churches, and leaders through the years but reached out to embrace and honor all of the literally thousands upon thousands of North Nashvillians who have found in and through the center the warm glow of friendship and the sincere affirmation of Christianity's gospel of love.

Recent statistics were used to show the breadth of the center program. Among them are the enrollment figures which show the center has one of the largest activity programs for youth in Nashville—362 boys under eighteen and 304 girls enrolled. In the adult program, ninety-five men and sixty women are enrolled for a total center enrollment of 821.

"BLESS THIS HOUSE"

More than 2,000 guests attended open house November 16, 1958, for the first unit of the addition to the Eva Comer Cooperative Home, Birmingham, Alabama, a project of the North Alabama Conference Woman's Society of Christian Service. In words and music, "Bless This House," was the prayer theme opening the newly-completed unit which replaces the old annex to the home. It was razed to make way for the new and better facilities.

It Is Not Necessary...

by

WILMA P. HUDNALL

Miss Hudnall, assistant in the communications department of the Board of Temperance, discusses social drinking and the young business woman.

"YOU may have to take one cocktail, at least," Mary said to herself as she opened the door to enter into the world of the business woman.

Many women like Mary feel that drinking is an important part of belonging, of meeting people, and that taking an offered drink is only courteous. The noted columnist, Ann Landers, has helped thousands of people through her "advice" column. She says, "Most women who say they must take a drink to be sociable are only kidding themselves. You will have to go a long way to find one who is more sociable than I am. Yet I have never needed liquor as a crutch. When I attend cocktail parties, as I often do, I merely say, 'Ginger ale, please.' And I am not the least bit uncomfortable. A woman who is able to say 'no' so that it sounds like 'no' and not 'maybe' should have no problem."

Etiquette books tell us a *gracious* hostess will always have tomato juice, ginger ale, or a soft beverage for those who do not drink. But too often a hostess has the feeling that everyone drinks alcoholic beverages so there is no need to fix any other kind, or she has merely overlooked the non-drinkers in the room. If this is the case, it should offend no one if a guest asks for a substitute nonalcoholic beverage. Therefore, for Mary to take a drink "to be courteous" is more false than true.

There are outstanding women leaders in government, radio, and television, theater, and numerous professions who do not drink. They do not always announce it in public because they do not have to do so. In fact, according to Gallup Poll, fifty-five per cent of the women are abstainers. Two years ago, forty-six per cent abstained. If the increasing trend continues, the percentage of women abstainers will be around sixty per cent or over by 1960.

"I am a total abstainer and always have been," says Ann Landers, noted columnist for the Sun-Times newspaper syndicate.

I live in a residence with many young women who work for Congressmen. Often these young women discuss the problems of being a secretary to someone in politics. The majority do not feel that drinking is a problem with them. One told of going to a tea with a Congressman's wife and having an enjoyable time drinking tea though most of the others did take cocktails.

Another told of her Congressman and his wife taking her to the theater one evening. "Afterwards we went out to get something to eat. They ordered cocktails. I ordered coffee. They looked at me and immediately asked the waiter to change their order to coffee, also. You see, they did not influence me and I did not influence them—all of us simply did what we *wanted* to do."

Perhaps one of the most difficult times for the young business woman is at a convention or a party with business associates. If she is representing her company or accompanying her husband, she wants to make the best possible impression. So when the cocktails are passed around instead of following her convictions she takes one.

Miss Theressa Hoover, associate secretary of the Department of Christian Social Relations, discusses materials used at the National Adult School of Alcohol Studies and Christian Action, with the Reverend Mr. Lawrence Dunn of Homer, New York (*left*), and the Reverend Mr. Donald Ostroth of Summit, New Jersey (*right*). The eight-day school, held at Green Lake, Wisconsin, was sponsored by the Methodist Board of Temperance.

Not long ago, a friend reported an incident which occured at a convention banquet. "There were about 200 at the banquet. Many important people were there and everyone was trying to make an impression. Cocktails were served, but I pushed mine aside. I noticed the couple sitting beside me. The wife seemed timid and hesitated when she took the glass in her hand. She looked at it a second and then set it down.

"I was admiring her when I glanced at her husband. His expression was one of disgust. Then he poked her with his elbow and she picked up her glass and began sipping it. Seemingly some people are afraid to be different and they feel the pressure of conformity."

But one need feel no pressure to drink, says Mrs. Richard L. Neuberger, member of the Oregon Hall of Representatives, and wife of Senator Richard Neuberger. She adds, "I decline liquor in quite the same manner as I decline some food dish which I do not like or which disagrees with me. I feel no more compunction about one than the other. This means there is no real pressure on me to drink. *Pressure is something which sways or dominates you. If you disregard it, there is no pressure!*

"I can turn down a highball with as much aplomb as I turn down a rich whipped cream dessert that I know is bad for my figure."

When asked if she had any advice to give the young woman entering the business world, she replied:

"My advice to the young business woman is to follow her own honest, inner convictions. President Wilson used to say, 'When in doubt, do right!' I cannot think of any wiser counsel. I always like to believe that we are respected for adhering to our consciences. After all, if we succumb in one essential, what defenses do we have left in other realms of conduct? I know many young women who do not drink. This has not impeded their success in such varied fields as literature, teaching, politics, or merchandising.

"If a girl's rise to fame or security is dependent upon her drinking, I predict such 'success' will not endure very long!"

But not all business girls lead glamorous lives, being entertained and entertaining. Many follow a rather routine schedule. Some, especially those away from home, are often lonely. And loneliness sometimes leads to drinking, especially when restaurants and eating places make it easy to order cocktails before dinner.

Look around in any restaurant anywhere and you will see the young business woman and older ones, too, sitting alone lingering over a cocktail, maybe two. You have the feeling that they are yielding to the pressures of loneliness.

This is where church groups, such as the Wesleyan Service Guild and the Woman's Society of Christian Service, should offer their services. They can help these young women through fellowship and friendship. They can take them into their organizations and encourage them to be a part of the group.

Friendly interest invites response. Surrounded by congenial young people with convictions, the business girl will discover she does not have to take a cocktail to be part of a crowd.

Wesleyan Service Guild United Nations Seminar

March 28-29-30

Send $25.00 fee at once which covers U.N. Packet. Fee covers all expenses while in New York with the exception of hotel room, breakfasts, and Sunday dinner.

Saturday, March 28

8:30 A.M. ..... Buses meet group at Tudor Hotel

Comprehensive Tour of New York including Midtown (Madison Avenue, Rockefeller Center, Times Square, Metropolitan Opera, Garment Center), Herald Square, Greenwich Village, Union Square, a walk in Stuyvesant Town, Lower East Side, Civic Center.

12:00 ..... Lunch in Chinatown

Tour of Chinatown, Broad Street and Wall Street, Broadway, Battery Park, West Side, Upper Midtown, Yorkville, Harlem, Morningside Heights, Fifth Avenue, passing five Point Mission and Church of All Nations.

4:00 P.M. ..... Tea at Alma Mathews House

6:30 P.M. ..... Dinner at Armenian Restaurant

8:00 P.M. ..... Evening Entertainment at Radio City or Theater

Sunday, March 29

For Easter morning worship and dinner no choice has been made. Free time for the Easter Parade.

6:00 P.M. ..... Buffet served at Deaconess Home, 1175 Madison Avenue, New York. Hostesses from New York Guilds.

7:00 P.M. ..... Inspirational speech by Dr. Christian Baeta, graduate of Oxford and University of Ghana.

Monday, March 30

9:45 A.M. ..... Guided United Nations Tour

11:30 A.M. ..... Luncheon in the Delegates' Dining Room of the United Nations.

1:00 P.M. ..... Briefing session by member of the Secretariat, Eduardo Mondlane, graduate of Northwestern University, formerly attended our mission school in Portuguese East Africa.

2:30 P.M. ..... Official meeting of the United Nations

Additional United Nations packet and souvenir distributed to each tour member.

Tudor Hotel at East 42nd Street at First Avenue will provide rooms. Specify if single or double room is desired and the name of roommate.

Send $25.00 reservation at once to Mrs. Clifford A. Bender, 150 Fifth Avenue, New York 11, N. Y.

As We Work

At the 1959 Annual Meeting the Woman's Division outlined these responsibilities which will be among the important concerns of Methodist women during the year.

Legislation

Alcohol

1. The Woman's Division reaffirms its action of September, 1955, urging the passage of legislation to:

(a) Prohibit the serving of alcoholic beverages on commercial airlines (H.R. 169—Senate bill not introduced as this goes to press).

(b) Prohibit interstate advertising of alcoholic beverages. (H.R. 2221—Senate bill not yet introduced).

2. The Woman's Division urges the passage of legislation to establish a medical advisory committee on alcoholism for the Department of Health, Education, and Welfare (H.R. 1263).

Education

The Woman's Division, as it looked at our schools, was confronted by many serious problems. Such facts as the current national shortage of 132,000 teachers and the deficit of about 140,000 classrooms led the Woman's Division to urge legislation that would make available Federal funds for tax-supported schools under state and local administration—(a) to provide for school construction; (b) to bring teachers' salaries to adequate levels; (c) to facilitate the training of teachers, and (d) to improve and extend opportunities for college education.

The problem of children in several cities in the United States with no public schools is perhaps the most distressing one in this field today. Dr. Arthur S. Flemming, Secretary of Health, Education, and Welfare, estimates that from the opening of school in the fall until December 1, 1958, 16,400 children in thirteen schools in two states have missed from fifty-four to sixty-three days of learning in their regular schools—a total of nearly one million pupil days. Dr. Flemming points out that the results of this are very serious. In spite of inadequate and often undesirable emergency arrangements, about 3,400 of these young people, as far as can be learned, are deprived of any education whatsoever. Many of the 2,360 high-school seniors in the closed schools will face serious difficulties in entering college. Many students will never return to school. The whole concept of free compulsory education which has been so much a part of life in the United States is threatened.

For this reason the Woman's Division urged "provision for assisting schools to open in compliance with court decisions in places where local noncompliance has shut these schools." Methodist women are urged to give courageous leadership in keeping schools open in their neighborhoods. The Division supported immediate federal loans or grants for school construction at any point where schools were damaged while they complied with federal court orders for integration.

Migrant Labor

One of the greatest services that Methodist women can render will be in getting their local communities and states to improve conditions for migrants. A recent Federal President's Committee on Migrants has set standards. The present need is for state commissions and for state legislation about migrants patterned on the federal codes. The Woman's Division urged Methodist women to work on this and to undertake two other important tasks on behalf of migrants.

The first of these is to find ways of providing suitable rest stops for migrant laborers in transit through their states. The federal code now provides for such stops, but unless suitable places are provided there will be no way of putting an end to the inhuman practices which have prevailed in the past.

The second task is that of finding out the facts about any use of contract foreign labor that occurs in any state or community. The increasing use of these laborers from such places as Japan, the British West Indies, and the Philippines has made this an important foreign relations problem. The Woman's Division has asked that women get individuals and groups

in their communities and states to consider the following questions:

Is it necessary to bring in this labor? Is the use of this labor in any way an avoidance of paying adequate wages to U. S. citizens? How is such labor being housed and served? Is an effort being made to insure community acceptance of these laborers, or is there a possibility that community attitudes will be negative and that workers will return to their countries with unpleasant memories of the United States?

UNICEF

Since the organization of UNICEF in 1946, the Woman's Division of Christian Service has consistently supported it through (1) local action such as the Trick or Treat and the Christmas card projects, and (2) by urging that the government of the United States make available promptly each year as large an appropriation as is consistent with the purposes and needs of the organization and its ability to use it without disruption of the matching aid formula.

The Woman's Division affirms its belief that work for children regardless of nationality, religion, race, or the form of government under which they live is one of the great hopes for the future of world peace. We are glad to see our government support a great humanitarian effort such as UNICEF. We believe it is valuable for children and adults in communities across the country to find in activities on behalf of UNICEF, particularly the Trick or Treat program, an opportunity to work across religious, racial, and cultural barriers in support of a great principle and fine program directed toward the well being of children wherever there is need.

Conscription and/or Universal Military Training

The Woman's Division has consistently registered its opposition to universal military training in peacetime. The present circumstances make this position of great importance. The Woman's Division registers its opposition to further extension of the government's authority to induct under the Selective Service System.

Statehood for Hawaii

Over the years the Woman's Division has consistently urged the statehood of Alaska and Hawaii. We rejoice with Alaska in the achievement of statehood, and urge Congress to grant immediate statehood to Hawaii.

Housing

The Woman's Division urges the adoption of legislation providing for:

(a) The initiation of a public housing program within the next two years to meet the needs of all low income families now living in substandard housing. It is clear that this program is essential when this need cannot be met adequately by any private or nonprofit group at a reasonable cost and with open occupancy.

(b) Adequate help for city planning, slum clearance and urban renewal with special emphasis on the open occupancy features and on the need to provide satisfactory accommodations for those moved out of redevelopment and slum clearance areas.

(c) Greatly expanded emphasis on prevention and rehabilitation of blighted areas.

(d) Expanded middle income housing programs, cooperative housing, college housing, and housing for the elderly.

(e) Expanded rural housing programs.

(f) Increased emphasis by federal housing authorities on open occupancy in every phase of this program.

We call upon Methodist women to study this program, to work for it nationally and to commit themselves to individual and group action in their local communities, to do everything possible for the speedy realization of *"a decent home and suitable living environment"* for every family in those communities. This should be done with due understanding that no family, regardless of color, race, national origin or religion can enjoy a truly *"suitable living environment"* in a community where compulsory segregation exists either by law or custom.

The quotes are from the housing act of 1949 which set forth these as the objectives in federal aid to housing.

The April issue of The Methodist Woman will carry on these pages a guide for local workshops on housing which will be an important tool for understanding the local needs and working for national legislation.

Labor-Management

The Woman's Division commends the action of unions that have set up fact-finding and other controls to insure proper democratic control and freedom from corruption in their management. It urges Congress to adopt a Labor-Management Bill which will lay down proper procedures to correct abuses among corrupt labor and management groups and protect all unions and the public from possible abuses.

Covenants

In December, 1948, the Woman's Division welcomed the adoption by the United Nations General Assembly of a covenant outlawing genocide (the systematic extermination of an ethnic, religious or cultural group) and called upon the U. S. Senate to ratify it. Six other times in the years that have intervened, the Woman's Division has called for the ratification of this covenant. It has also expressed

the hope that when satisfactory covenants on human rights have been adopted by the U.N., our Senate will ratify them. It has also made a statement that all covenants ought to be presented on their merits to the Senate. It has also called for the ratification of the Covenant on the Political Rights of Women.

At this time it looks as if, for the first time in this ten-year-long period of Congressional inaction regarding covenants, there might be hope for a change of policy.

We therefore urge Methodist women to familiarize themselves with these covenants and urge that they be presented to Congress for consideration on their merits.

Depressed Areas

The failure of Congress to pass the "depressed areas" or "area redevelopment" bill was a great disappointment. Because such legislation can do much to help industrial and farm communities in serious economic straits, the Woman's Division called for passage by the 86th Congress of such legislation. For further information about this issue see the Christian Social Relations pages of The Methodist Woman, May, 1959.

Immigration

The Woman's Division has long been concerned about the racial implications of the basic immigration legislation of the United States. Since 1950 it has consistently urged the thorough revision of the McCarran-Walter Act. In its 1959 action the Woman's Division commended the United Nations for its proposal to set aside an international "Refugee Year" during which all its member nations would work to provide new opportunities for refugees and urged that the United States revise its immigration legislation as its most important contribution to this effort.

For further analysis of the present legislation, criteria for its improvement and suggestions about what individuals can do, see: *I Lift My Lamp.**

Bombings

"The Woman's Division expresses its deep concern for the bombings of homes, schools and places of worship, which have occurred in recent months. Responsible citizens everywhere must feel a new responsibility for creating community climates which would prevent such outrages. Methodist women are urged to initiate and support community action toward this objective.

"In order to strengthen the position of the forces of law which have responsibility for preventing and punishing lawlessness and violence, the Woman's Division endorses in principle legislation to prohibit unauthorized transportation, possession or use of explosives. Such legislation would make bombing a crime which could be investigated by federal authorities without undue delay."

Civil Rights

The Woman's Division urges the reinstatement of Section 3 of the 1957 Civil Rights Act which would provide federal authority to seek civil remedies to insure protection of a citizen's constitutional rights.

Foreign Aid

"The Woman's Division believes that the time is ripe for a great peace offensive which should have as one of its most important parts a greatly expanded technical assistance and mutual aid program. This should include (1) separation of economic and military assistance; (2) well publicized and strictly followed program to devote a substantial portion of any savings realized by disarmament to technical and economic assistance; (3) a concentration on long-term, well-thought-out projects which take into consideration the economic needs of a whole area such as a possible Middle East water development authority; (4) stepping up of programs which will help to provide financing for economic development, particularly the U.N. Special Fund; (5) study of the factors which hinder adequate United States private investment abroad and an effort to increase such investment on terms that will serve the best interests of the people in the regions where investments are made as well as to give incentives to the private investor."

General

The White House Conference of 1960

The Woman's Division calls the attention of Methodist women to the "Golden Anniversary" White House Conference on Children and Youth scheduled for March 27-April 2, 1960. In the call to this Conference the President of the United States said in part the following:

> Every ten years during this century there has been a White House Conference concerned with the nation's children and youth. The first such conference, called by President Theodore Roosevelt, was held in 1909. These conferences have contributed much to our present recognition of the importance of children and youth and their full development to our national future.
>
> A new decade will soon begin, and I am, therefore, directing that a sixth White House Conference on Children and Youth be held in March, 1960. The rapidly changing times in which we live, and the increasingly fast pace of change, make it incumbent upon us to do everything we can to plan ahead and to see that we prepare today's children for life in tomorrow's world. . . .

* Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. 25 cents.

Methodist women should acquaint themselves with the program of their own state planning committee for participation in the White House Conference by securing from the office of their governor (1) the list of personnel on the committee; (2) the plan for representation from the state at the White House Conference; (3) information about preparatory studies or other plans within the state looking toward the 1960 White House Conference.

The conference Woman's Society may then determine what steps are necessary for representation at the conference from the Woman's Society.

Family Life Conference

"Attention is again called to the responsibility of Methodist women in the general plans for the follow-up of the Methodist Conference on Family Life with special emphasis on:

"a. The urgent need for women to work for the establishment of Family Life Committees in local churches.

"b. Cooperation in the observance of National Family Life Week.

"c. Conference representation at the National Seminar of 1959 with related activities.

"d. Full cooperation in the plans of Annual Conference Family Life Committees in the general promotion of the follow-up plans of the Conference."

Industrial Relations Conference

The Woman's Division calls the attention of Methodist women to the plans for follow-up growing out of the First National Conference on Industrial Relations held in Cincinnati, Ohio, October 30-November 2, 1958. (This conference was jointly sponsored by six agencies of The Methodist Church, including the Woman's Division of Christian Service.)

The follow-up plans will involve Methodist women at all points but it is recommended that special emphasis be given to:

a. Cooperation in the promotion of studies in local churches where materials growing out of the conference as well as other pertinent materials can be profitably used.

b. The use of the new study booklet on *Employed Women and the Church*, which has been prepared by United Church Women and the Department of the Church and Economic Life of the National Council of Churches.*

c. Cooperation in any conference, district, or local workshops or institutes related to the follow-up of the conference.

World Order Study Conference

By vote of the Woman's Division the Department of Christian Social Relations will share with the Board of World Peace the responsibility of working with other denominations through the coordinated plans of the Department of International Affairs of the National Council of Churches in the follow-up of the World Order Study Conference through the use by Methodist women of printed and visual resource material growing out of the World Order Study Conference including the message of the conference. This significant message focused attention on important issues for study such as economic aid, rapid social change, the re-study of our China policy, and emphasis on covenants in the human rights field.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. Price, 35 cents.

Information

1. Attention is called to the kinescope of the TV program entitled "Small Explosion" which was presented on December 7 in observance of the Tenth Anniversary of Human Rights Day. A discussion guide will be provided for use with this kinescope as plans are projected to promote its use by Methodist women.

2. *U.N. Seminars:* (a) Cooperative U.N. Seminar (with Board of World Peace) Fall, 1959, dates to be announced; (b) U.N.—Washington Seminar for Local Women, September 27-October 2, 1959. Write Department of Christian Social Relations, 150 Fifth Ave., New York 11, for details.

3. *Contact*—The three social action boards of The Methodist Church have joined forces in a service to leaders through a new format and content of *Contact*. The first issue appeared in late January and will continue to be published bimonthly. Subscription rate $3.00 annually. (Address *Contact*, 100 Maryland Ave. N.E., Washington, D. C.)

4. The Methodist Conference on Race (jointly sponsored by seven agencies of The Methodist Church) will be held at Southern Methodist University, Dallas, Texas, August 31-September 4, 1959, with provision for a maximum of 1,200 persons. Conference Woman's Societies of Christian Service will cooperate with Annual Conferences in urging attendance of the conference quotas, at least three of whom should be women.

5. An article by Mrs. Grace Barbey, United Nations Secretariat member, will appear in a future issue of The Methodist Woman which will relate points at which UNICEF and missionary programs are cooperating.

6. *National Seminar*, July 21-31, 1959, at Bennett College, Greensboro, North Carolina. Conference officers to serve as delegates, one from each conference, to be picked by conference executive committee.

NOMINATIONS ARE IN ORDER

Forty-eight women hold membership on the Board of Missions. The process of election is beginning this year. Women members of the board are selected in three steps:

1. **Each conference Woman's Society of Christian Service nominates three women.**
2. **Each jurisdiction Woman's Society nominates from the list of conference nominees twice the number to be elected.**
3. **Each Jurisdictional Conference elects the members from the list of jurisdiction nominees according to its own pattern.**

Authority for this method is given in the Constitution of the Board of Missions found in the 1956 *Discipline* of The Methodist Church.

The Constitution of the Board of Missions

Extracts Relating to the Woman's Division of Christian Service

¶1171. *Article* 3.—*Board of Managers.*—The management and disposition of the affairs of the board, the making and administration of appropriations, and all other activities shall be vested in a **Board of Managers.**

¶1172. The Board of Managers shall be composed as follows:

1. Eighteen effective bishops of The Methodist Church resident in the United States, elected by the Council of Bishops; and in addition six bishops serving overseas, designated by the Council of Bishops, who shall have the status of members of the board in meetings which they may be able to attend, subject to such travel regulations as are provided in the *Discipline* for overseas bishops.

2. Members elected quadrennially by the Jurisdictional Conferences as follows: one minister and three lay members, two of whom shall be women, from each jurisdiction for each 600,000 members, or major fraction thereof, in the jurisdiction; *provided* that no jurisdiction, in addition to the bishops, shall have fewer than two ministers and six lay members, four of whom shall be women and two men. In nominating and electing such members, the Jurisdictional Conference shall have as a basis for choice the following: *(a)* one minister and one layman designated by each Annual Conference of the jurisdiction, on nomination of its Conference Board of Missions; *(b)* six additional names nominated by the College of Bishops of the jurisdiction; *(c)* twice the necessary number of laywomen, designated by the Jurisdiction Woman's Society of Christian Service from three members nominated by each Conference Woman's Society of Christian Service of the jurisdiction. Vacancies among these members shall be filled by the bishops of the jurisdiction in which the vacancies occur *ad interim,* having regard to the various classifications of members.

3. Twenty-seven lay men, at least four from each jurisdiction, elected quadrennially by the board on nomination of the Council of Bishops, to serve as members at large of the board, and to be assigned as nearly equally as possible to the Divisions of World Missions and of National Missions.

4. Twelve women, two from each jurisdiction, elected quadrennially by the board on nomination of the Woman's Division of Christian Service, to serve as members at large of the board and of this division.

5. Six youth members, twenty-three years of age or under at the time of their election, representing all jurisdictions and divided between youth and student groups, elected quadrennially by the board on nomination of the National Conference of Methodist Youth, which, in consultation with the appropriate staff of the board, shall have considered suggestions of nominations by Conference Methodist Youth Fellowships and state or regional units of the Methodist Student Movement. Vacancies shall be filled by the board on nomination of the National Conference of Methodist Youth.

6. The chairman of the program area of Christian outreach of the National Methodist Youth Fellowship Commission.

Constitution of the Conference Woman's Society

¶1256. *Article* 6.—*Elections.*—At the last annual meeting of the quadrennium the society shall: *(a)* elect, according to the instructions in ¶1255 Sec. 3, six women from the conference, three of whom shall be conference officers, for membership in the Jurisdiction Woman's Society of Christian Service; and *(b)* nominate three women for membership on the General Board of Missions, the names to be sent to the Jurisdiction Society, according to the instructions in ¶1172 Sec. 2 c.

What does it take to be a board member? The following requirements were listed by six former members of the Woman's Division who learned the answers through experience and observation.

Dedication—a deep, abiding dedication to God's will. This is the sustaining power which enables members to carry through on responsibilities and to put first things first. This sense of dedication implies a follow-through.

Willingness to Accept Responsibility. Acceptance of responsibilities helps one to grow. Often one must learn how to persevere in the job in order to complete the assignment on schedule. Because the work of the Division must take priority, some women find it necessary to give up other interests during their term of office.

Physical Stamina. Good health is necessary to meet the demands made on one's physical strength by the travel, the endurance test of attendance at meetings, the concentration required in committee work, and participation in the long business sessions.

Time—both for home work and activities away from home. One must be free to travel more than she thinks it is going to be necessary. Methodist women plan largely and meetings seem to multiply. For instance, members of the Woman's Division spend two weeks at Buck Hill Falls for the annual meeting every January.

Time to read is a must. Every member of the division is expected

WHAT IS REQUIRED OF A MEMBER OF THE WOMAN'S DIVISION?

to be well informed on all lines of work and concerning community, national, and world conditions. Stacks of material must be read and studied, contents noted and remembered.

Then it takes time to arrange for home responsibilities during the days away from home. "Absence makes the heart grow fonder" only when the family is left in a state of well-being with ample provisions for comfort. This means the member must have cooperation in her home.

A Dedicated Family who shares her concern makes it possible for her to serve. Without sympathetic understanding and full cooperation of family and friends a member cannot be at her best.

Some Executive Ability or definite skill is desirable. In the Woman's Division many types of leadership talent are needed to cover the total program.

Ability to Work With People. This involves many things: tact, emotional maturity, sensitivity to the feelings of others, an open mind, willingness to consider other points of view and to change one's opinion if the facts warrant it.

A Knowledge of Methodism. Every member should be familiar with the organizational structure, doctrines, and policies of The Methodist Church and its agencies and understand the co-operative relationships.

Experience as a conference or jurisdiction officer is good preparation and gives an understanding of the work and policies of the Woman's Division.

Ability to Interpret is an important function. This is a two-way process—interpreting the total program to the local church and Woman's Society, and interpreting the local group to the policy-making body.

Speaking Ability. A member should be able to speak in public, take part in group discussion, and express her own views clearly in meetings large and small.

Mental Alertness. It takes a mind that is both trained and alert to be objective in considering matters of policy and controversial issues. A board member must learn to think objectively; a one-track mind can stymie a good plan or program. She should be able to reach conclusions based on a fair consideration and interpretation of all facts.

Conviction. She must be a woman of conviction and willing to take a stand. However, the board member must recognize the will of the majority and know how to yield with "good grace" when to do so will not compromise her principles.

A Breadth of Vision will enable the member to see things from the perspective of the total program of the Woman's Division, the Board of Missions, and The Methodist Church. She must see her church in its relationship to the ecumenical movement.

True Humility—the humility which recognizes that one has been put in a place of leadership and must exercise that right and privilege, but only in the spirit in which Paul said, "I can do all things through Christ which strengtheneth me." The member must think of herself not as an individual, but as the representative of thousands of Methodist women in all sections of the country.

Sense of Humor. A sense of humor is a saving grace. This often helps a member to maintain her poise under pressure.

Women are not elected to the Board of Missions merely in recognition of past service, but for the here-and-now dedication of time, talent, and energy in a Kingdom task. It is, of course, an honor, but one should not overestimate the honor and underestimate the task!

Volunteer Service

By Mrs. Frank G. Brooks

IF YOU were to ask me to name the *one thing* that has contributed most largely to the success of the Woman's Society of Christian Service and the Wesleyan Service Guild, I am sure I should say with conviction that it is the volunteer service of the individual member. The heart of the Society or the Guild is the *local woman.* Her devotion, her efforts, her prayers, her concern, her giving—all these have made possible the great program of the Woman's Division around the world.

A local woman, alone, can reach only her arm's length. United with nearly two million other local women she is reaching into "Jerusalem and . . . all Judea and Samaria and to the end of the earth." (RSV)

There is, necessarily, an employed staff in New York City giving full time to the administrative details of the world-wide program. The number of these staff members is so small that the entire list can be placed on one page of the *Annual Report.*

All officers of the Woman's Division, with the exception of the treasurer, give their services without salary. In other words, the president of the Woman's Division gives her time, her strength, and whatever abilities she may have without salary. The same thing is true of the vice-president, the recording secretary, and all other members of the Woman's Division. They serve entirely on a voluntary basis This principle of voluntary service applies to *all* jurisdiction, conference, district, and local officers of the Woman's Society and the Guild.

This is the genius of Methodist women! This is the thing which makes possible our vast program of missionary work around the world. *Without the loyal, devoted support of hundreds of thousands of volunteer women, there would be no program for the staff of the Woman's Division to administer.*

CIRCLES *Worship and Program Suggestions*

HE LIVES . . . *An Easter Program*

Arranged by MAUDE WHITE HARDIE

PRELUDE: "Crown Him," *The Methodist Hymnal,* No. 170.

INTRODUCTION (leader):

"The world cannot bury Christ.
The earth is not deep enough for his tomb;
The clouds are not wide enough for his winding sheet.
He ascends into the heavens,
But the heavens cannot contain him.
He still lives—in the church which burns unconsumed with his love;
In the truth that reflects his image;
In the hearts which burn as he talks with them by the way." [1]

PRAYER: "Gracious Lord, we remember that thou didst accompany thy two disciples as they journeyed to Emmaus. We too have a journey. . . . Do thou go with us, O Lord; be our fellow traveler; guide us, uphold us, strengthen us, make our hearts to burn within us, and evermore manifest thyself to our souls in gracious and in heavenly power; for thine own name's sake we ask it. Amen." [2]

Episode I: THE EMPTY TOMB

POEM:

"Faith came to the world through the open door
Of that luminous rock-hewn tomb;
For Christ gave His word, and His word was true
As it proves today.—"Lo, I . . . with you,"
When we fare forth His work to do,
And joy displaces gloom.

"Hope came to the world through the open door,
God's hope for man's despair.
And however gray may be the sky,
His promise gleams like a rainbow high
That man was made to live, not die—
And all eternity share.

"Love came to the world through the open door
To dwell in the hearts of men.
Merchant and fisherman, soldier, thief,
Many in calling but one in grief,
Witnessed this miracle past belief—
That love must rise again." [3]

SOLO: "Low in the Grave He Lay," *The Abingdon Song Book,* No. 47.

SCRIPTURE: John 20:1-9.

SOFT MUSIC: Refrain of "Low in the Grave He Lay."

Episode II: THE EMMAUS ROAD

SCRIPTURE: Luke 24:13-29, King James Version.

SOLO: "Abide With Me," stanza 1, *The Methodist Hymnal,* No. 520.

SCRIPTURE: Luke 24:30-35.

SOFT MUSIC: "Abide With Me."

Episode III: THE UPPER ROOM

SCRIPTURE: John 20:19-29.

SOLO: "I Know Whom I Have Believed," *The Service Hymnal,* No. 145.

SOFT MUSIC: "I Know Whom I Have Believed."

Episode IV: "FOLLOW ME!"

SCRIPTURE: John 21:15-19.

SOLO: "I Can Hear My Savior Calling," *The Cokesbury Worship Hymnal,* No. 133.

SOFT MUSIC: "I Can Hear My Savior Calling."

Episode V:
THE GREAT COMMISSION

SCRIPTURE: Matthew 28:16-20.

HYMN: "We've a Story to Tell," *The Methodist Hymnal,* No. 501.

CANDLE LIGHTING SERVICE: *(Each member might make a personal rededication as she lights a small candle from a large white one, and places it on the altar, as music of hymn continues.)*

Episode VI:
ONE GREAT FELLOWSHIP

POEM: Words to "In Christ There Is no East or West," *The Methodist Hymnal,* No. 507.

SILENT PRAYER: *(accompanied by soft music of above hymn.)*

BENEDICTION:

"O Life that seems so long ago,
And yet is ever new,
The fellowship of love with Thee,
Through all the years is true.
"O Master over death and time,
Reveal Thyself, we pray,
And as before amongst Thine own,
Dwell Thou in us today!" [4]

---

[1] Edward Thompson, "He Still Lives," in *The New Hymnal for American Youth* (New York: Appleton-Century Company, 1934), p. 324.

[2] *The Book of Worship,* p. 357.

[3] "The Open Door," by Maude White Hardie.

[4] W. Russell Bowie from "The Continuing Christ," in *Masterpieces of Religious Verse* (New York: Harper and Brothers), No. 810.

QUIZ

(Underscore the right word or words)

1. "Make All Things New" refers to furniture reupholstery, a film, clothing.

2. The National Convocation of Youth will be held in St. Louis, Los Angeles (University of Southern California), Lafayette, Indiana (Purdue University).

3. Requirements for a member of the Woman's Division of Christian Service include: wealth, sense of humor, a willingness to work, physical endurance, good looks.

4. Recommended books to read for Lent: *Man's First Love, Two or Three Together, Inside Russia.*

5. "Service and Sacrifice" is the motto of Holding Institute, Eva Comer Home, Tokyo Woman's Christian College.

6. Irene Wells developed library service in Bolivia, Puerto Rico, India.

7. MacDonell Center is a hospital, a child-caring institution, a school.

8. London, Kentucky, has a new lounge, new school, new hospital.

MAKE ALL THINGS NEW...

A FILM FOR DEACONESS RECRUITMENT

by BARBARA CAMPBELL

SILENCE! Action! Camera! I was actually on location for the first days of the filming of our much-anticipated movie for deaconess recruitment! The location of the opening scenes was Epworth School for Girls in Webster Groves, Missouri. The stars were six Methodist deaconesses and a group of children borrowed from the community center program of Kingdom House, St. Louis," reported Miss Mary Lou Barnwell, executive secretary of the Commission on Deaconess Work after her visit to St. Louis for the filming last September. She continued, "Outdoor scenes were scheduled for the first day's shooting, but it was a rainy, dismal day. Quickly plans were shifted. Camera equipment replaced furnishings. Eighteen active youngsters displaced everything else. Deaconess work took on elements of surprise as deaconesses, producer, cameramen, and technicians all became 'group workers' for the day."

Now six months later, the completed film, "Make All Things New" is in The Methodist Publishing House Film Libraries and ready for rental ($6.00). This 27-minute black-and-white motion picture interprets the deaconess relationship of The Methodist Church, and gives the viewer an idea of the kinds of work deaconesses may perform.

Through the story of three children and their families we meet six deaconesses employed in agencies of the church as a case worker, psychiatric social worker, church and community worker, director of Christian education, group worker, and a nurse. Commissioned deaconesses who play these roles in the film are Carolyn Grisham, Geneva Rubins, Irene Heatherington, Louise Dutcher, Betty Ruth Goode, and DeLaris Johnson.

A dramatic-documentary story, "Make All Things New" was planned by representatives of the Commission on Deaconess Work and is sponsored by the Woman's Division of Christian Service. It was produced by Charles Guggenheim and Associates, Inc., of St. Louis, Missouri, under the supervision of the Television, Radio, and Film Commission of The Methodist Church, Miss Barnwell, and Elizabeth Marchant, Secretary of Visual Education, who was church consultant.

You are urged to schedule a showing of the film in your own church and to promote its use.

In reality this youngster is a happy participant in the program of Kingdom House; in film he runs away from a children's home.

Shown on steps of Kingdom House, Betty Ruth Goode is a "natural" in role of group worker at a community center.

Carolyn Grisham, as social case worker, introduces girl to prospective foster parents at rural church picnic (Mt. Olive, Missouri).

Scene from "Director of Christian Education" sequence filmed at Webster Hills Methodist Church near St. Louis.

ORGANIZATION and PROMOTION

DORCAS HALL, *Executive Secretary, Section of Education and Cultivation*
HELEN L. JOHNSON, *Secretary of Promotion*

PLEDGE SERVICE

The standing Committee on Organization and Promotion suggested topics for the organization and promotion pages in THE METHODIST WOMAN. The suggestions for March included a pledge service. This pledge service was prepared by Mrs. Peter Stair of Wauwatosa, Wisconsin. The service may be adapted for use in a local Society with changes to give meaning in the local situation.

QUIET MUSIC as group assembles.

DUET: "O Master of the Waking World," *The Methodist Hymnal,* No. 480.

LEADER: In the sixth chapter of the Gospel according to Luke is the story of the choosing of the twelve apostles. The story goes on, then immediately Jesus "came with them, and stood on a level place with a great crowd of His disciples" and "all the crowd sought to touch Him." It was there that he uttered those exquisite "blesseds" that are a part of the Sermon on the Mount. From that selected group of twelve apostles, and those faithful disciples, the Christian church sprang. After the departure of the risen Lord they realized that organization as well as loyalty was required to bring in His Kingdom.

Today He stands "on the level" with us who are his disciples and challenges us, in our generation, to carry forward the interests of the Kingdom. What an hour, disciples to such a Lord! Teacher! Healer! Friend!

We are proud of the Woman's Society of Christian Service that is doing so much to make the dreams of Christ become actualities. We are grateful for its leadership, for the teachers, doctors, nurses, and other workers who have answered the challenge to serve. We are here to pledge our personal loyalty.

Jesus carried on his ministry in many, many ways, but we shall consider only three.

First, we note his Ministry of Teaching. The Woman's Division of Christian Service strives to carry out a ministry of teaching through its mission schools and colleges.

Thirty-three educational centers are related to the work in home fields. These range from kindergartens through elementary schools and high schools to the college level and include student centers. Scarritt College, Nashville, Tennessee, and National College, Kansas City, Missouri, are excellent institutions whose central purpose is the training of young people for Christian service.

Because of time, it is impossible even to mention the many outstanding educational projects in the foreign fields. Lal Bagh Girls' School, near Lucknow, founded by Isabella Thoburn in 1870, was the first Methodist school for girls in India. Now there are schools and colleges for women scattered all over Asia.

In Southern Rhodesia, Africa, the emphasis is on education. The desire to have an education is great. Hundreds are being turned away, but expansion is limited because of lack of teachers.

Ewha University in Korea, partially destroyed in the war, has an enrollment of 4,000, one of the largest universities for women in the world.

This world-wide ministry of teaching has been a veritable mustard seed in Kingdom progress. No one can measure the influence of these schools. Many outstanding leaders in international affairs received their early education in mission schools.

For the Ministry of Teaching, let us light a green candle—symbolic of life and growth.

RESPONSE: Father, we thank Thee for these Christian schools. Grant that in these days of crisis leaders may go from them to scatter the seeds of righteousness and peace. We pledge our loyalty to the Ministry of Teaching.

HYMN: "We May Not Climb the Heavenly Steeps," *The Methodist Hymnal,* No. 120, stanzas 1 and 2.

LEADER: Jesus, the great physician, engaged in a Ministry of Healing. Living in a day of ignorance as to the cause or cure of disease, Jesus had great compassion on the sick. The lame, the deaf, the blind crowded about him that he might touch them with his healing hand. Doctors today acknowledge religion as a factor in healing.

Words are inadequate to tell of the splendid work being done by the Woman's Division of Christian Service through its hospitals and clinics—only a few are mentioned.

In desperate Korea the Methodist Hospital in Inchon has one missionary doctor, five Korean doctors, and seven nurses who serve 60,000 patients a year. They also conduct a tuberculosis clinic and a baby clinic.

In Alaska, where there is so much tuberculosis and other ills, we have two hospitals. Brewster Hospital, Jacksonville, Florida, is the only private hospital in that city serving Negroes. The services of Brewster reach into twelve counties.

In gratitude for this Ministry of

Healing let us light the red candle —symbol of sacrifice.

RESPONSE: Father, we thank Thee for our consecrated doctors and nurses. Strengthen and guide them as they "touch them that they may be whole." We pledge our loyalty to the Ministry of Healing.

HYMN: "We May Not Climb the Heavenly Steeps," *The Methodist Hymnal*, No. 120, stanza 3.

LEADER: Jesus is often called the Great Friend. He respected the individual worth of every person. Old and young, rich and poor, the sinner and the saint responded to his graciousness. But his particular concern was for the unfortunate. In his own words he came that all "might have life and have it more abundantly."

Methodist women express their love and concern for mankind in many ways through the support of many hostels, homes, and community centers. (The leader may wish to mention some work within the conference.) In gratitude to him who said, "This is my commandment, that ye love one another as I love you," and who has shown such boundless love, we light the yellow candle—symbol of the richest gift—love.

RESPONSE: Father, we thank Thee for thy boundless faith in us. We have evidence of thy love on every side. In humility and in gratitude we pledge our loyalty in carrying out a Ministry of Love. Grant that through our individual and united efforts this Society may make an offering worthy of Thy "Love divine, all loves excelling."

HYMN: "We May Not Climb the Heavenly Steeps," *The Methodist Hymnal*, No. 120, stanza 5.

Quiet meditation while members of the group sign pledge cards and lay them upon the altar.

HYMN: "Master, No Offering," *The Methodist Hymnal*, No. 464.

CLOSING PRAYER

CALENDAR OF ACTIVITIES

VICE-PRESIDENT: Meet with the Committee on Program to evaluate programs and plan for future. Plan study course, "Isaiah." Present March program, "One in Christ—Progress in Ecumenicity."

TREASURER: With the Committee on Program, begin thinking about Pledge Service.

PROMOTION: Study your responsibilities as a member of the Committee on Finance. See page 28. Evaluate the use of audio-visual materials. See page 30.

MISSIONARY EDUCATION: Bring interesting missionary information from the *Nineteenth Annual Report of the Woman's Division.* Begin the course, "A Study of Isaiah."

CHRISTIAN SOCIAL RELATIONS: Study new recommendations on pages 18-21—"As We Work."

WESLEYAN SERVICE GUILD: Publicize THE METHODIST WOMAN, WORLD OUTLOOK, and the *Prayer Calendar.* The Committee on Christian Social Relations evaluates progress in the implementation of the Charter of Racial Policies and other individual and group action. Call attention to the United Nations Seminar, page 17. Discuss the article "It Is Not Necessary," page 16.

STUDENT WORK: Suggest to the Committee on Program that a deputation team of students from a nearby college be invited to lead a worship service and participate in Woman's Society meeting. Be on alert for students who should participate in summer-service projects and full-time missionary service. See article, page 32. Order *Methodist Service Projects.*

YOUTH WORK: Order the Youth Packet on "Christian Concerns of North American Neighbors." (Free in limited quantity. See *Missionary Materials for Youth.*) Check on Methodist Youth Fund giving. All pledges should be paid up to date. Be sure all money is sent in before end of fiscal year. Discuss the Convocation, page 33.

CHILDREN'S WORK: Assist with vacation church school plans. Attend vacation church-school workshops. Assist with plans for additional sessions on missionary unit for May. Be sure the Committee on Nominations reads page 34.

SPIRITUAL LIFE: Hold a Day Apart Service. See pages 22-23 of the February issue of THE METHODIST WOMAN. Urge the reading of devotional books during Lent. See list of Books for Lenten Reading, page 39.

LITERATURE AND PUBLICATIONS: Prepare for the April drive. See page 38.

SUPPLY WORK: Explain to your Society that Supply Work is necessary because giving to missions through "pledge" is not adequate to furnish all the needed equipment, materials, and supplies. Stress the importance of some undesignated Cash for Supply Work.

STATUS OF WOMEN: Continue study of 1956 *Discipline* of The Methodist Church and become familiar with the commissions and committees in the local church, noting especially those where officers of the Woman's Society are supposed to serve.

COMMITTEE ON FINANCE

This article was prepared at the suggestion of the standing Committee on Organization and Promotion for the Secretary of Promotion is a member of the Committee on Finance.

The *Handbook for the Treasurer* has excellent information concerning the Committee on Finance, the funds, methods of securing funds, and a suggested form for an expenditure budget.* Certainly all members of the committee, as well as the treasurer,

should know the program of the Womans' Division in its wide outreach over the world, at home and abroad. Donors want to know "where their money goes," and the treasurer (and committee members) should be able to give that information and help interpret the program (as well as the budget) to the members.

The Committee on Finance considers the total budget of the Society. This includes the amounts to be sent to the district or conference treasurer. The General Conference of The Methodist Church has committed to the Woman's Society definite responsibility for work around the world. If the Woman's Society fails, the work will not be done. The Committee on Finance must see that this amount is as large as possible. It has been suggested that this item should equal the amount of money spent locally. Some Societies send to the district or conference treasurer more than half of the total budget (a 60-40 proportion is effective in some Societies).

There are many places where the Committee on Finance is the only group which can help the members of the Woman's Society see their financial responsibility to the church. It may be that some funds will have to be raised by other means than the pledge. If this is true, then the Committee on Finance should decide the amounts to be raised and report them to the Woman's Society, where the delegation of responsibility for meeting this obligation will be made to the proper committees. When funds are requested for amounts and purposes not included in the adopted budget, the committee should study the requests and make recommendations concerning them.

The committee members should know the financial promotion plans of the Woman's Division. For instance, My World Bank was designed to help the individual woman make her individual commitment to the spirit and principles of Christ for the whole world. The Woman's Division program around the world can be supported for one second at the cost of thirty-two cents per woman. For one minute the cost is $19.20, and for five minutes the cost is $96. The Committee on Finance encourages the Woman's Society on the use of My World Bank and plans with the Committee on Program for a service of commitment to accompany the opening of the banks before the end of the year. The money from My World Bank does not count on an individual's pledge, but it does count on the Woman's Society pledge to the conference. It is one way to increase the Woman's Society pledge.

Other funds which are sent through the treasurer include Cash for Supply Work. The asking for Supply Work comes from the district or conference Secretary of Supply Work. The money *must* be sent through the treasurer and not to the institution for whom it is intended. Offerings received during the observance of special days, such as Week of Prayer and Self-Denial, should be sent through the treasurer to be used for the projects at home and abroad which have been selected for this purpose. These offerings are "over and above" the pledge and entail some special gift, usually in thanksgiving or in sacrifice.

Another facet of the Committee on Finance is Special Memberships. The purpose of these memberships is to honor members of the Society or members of their families. It should be "new money" even though credit is given on the pledge of the local Woman's Society. The recipient of an honorary membership continues to make an annual offering or pledge to the Woman's Society. Funds from these memberships help provide the needed increase in appropriation.

Another item in the budget about which the committee member should be informed is the Cultivation Fund. Part of this fund stays in the local treasury for promotional purposes, such as the expenses of delegates to summer schools, district and conference meetings, the purchase of literature and program material, publicity, postage, and printing. The remainder goes to the conference treasurer for the promotional program and operating expenses of the district, conference, and jurisdiction Woman's Society of Christian Service and the Woman's Division. The amount to be sent to the conference treasurer for the cultivation fund may be a definite sum per capita or a per cent of the budget of the conference. *This is decided by the conference.*

Besides the funds which are sent to the district or conference treasurer, the budget includes the funds for Local Church and Community Activities. The items in this part of the budget should be carefully studied also. There are local obligations. All members of the Committee on Finance have responsibility here. It may be that the Local Church Activities Committee will need funds for some of the activities it plans. The Committee on Christian Social Relations also may have need for funds in its program. When the members of the Committee on Finance know of these needs, they are prepared to recommend the funds to be included in the budget for those purposes. In this way the budget

* See page 17 of the *Handbook for the Treasurer*. Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. Price 35 cents.

can become interesting as well as useful.

The members of the committee should feel that they have been doing the job assigned to them when they get the budget set up and can explain the items which are included in it. The making of the budget should be a really satisfying experience.

THE HARVEST TEA

by MRS. CHARLES BUNDY

THE Woman's Society of Christian Service and the Wesleyan Service Guild of First Methodist Church, Bloomington, Indiana, felt the time was right to make a change in the method of raising money. For several years the Society sponsored an annual preholiday bazaar which realized from $1,000 to $1,500. But as times changed and women became more involved in numerous activities both in and out of the church, the bazaar seemed impractical. An evaluation outline was presented to the Society last spring in advance of voting for or against having the bazaar this year.

Most of the members felt that the bazaar had lost its appeal and place in our modern church for the following reasons:

1. The long-range planning and organization was too time-consuming. Getting enough handmade articles was a monumental task.

2. Competition was an increasing problem. Clever, inexpensive manufactured items were available in retail stores which compared very favorably with the varying quality of handmade articles—food items excluded.

3. Fair pricing was very difficult. Women were reluctant, and rightfully so, to donate their labor in order to set a price to compete with retail, machine-made merchandise of the same quality.

4. Complaints were made that too few people had to work too hard year after year. The task of getting booth chairmen was almost impossible. Mothers of young children encountered many hardships when they tried to attend the many workshops and work long hours at the church during the bazaar. Most mothers felt a great fallacy in hiring baby sitters over such a long period in order to help the church raise money.

5. Last, but by no means least, was the feeling which many of our Methodists shared that, according to their beliefs and interpretations of the Bible, selling within the church is not right. They felt we should tithe more and commercialize less.

In spite of these disadvantages, some women were reluctant to give up the bazaar. It does have many virtues, such as the development of a wonderful fellowship and the spirit of cooperation, plus the satisfaction of achievement. Yet when the vote was taken it was decided to replace the bazaar with other projects. A project committee was named to formulate plans. A Harvest Tea was the first project to be held.

In September, a planning meeting was held with the two general co-chairmen, and the chairmen of committees: invitations, program, refreshments, hospitality, spiritual life, and decorations. The aim was to make the tea lovely, yet simple so that the preparation would not be a burden. A formal invitation was designed to be sent to each of the 500 members.

The following message was written inside:

This Harvest Tea has been planned to raise funds that heretofore have been realized from our bazaar efforts. Will you strive to bring to this tea a cash gift equivalent to the amount of time and money you would expect to give to bazaar projects? If you cannot attend, you may wish to send your gift to (our Woman's Society treasurer). May God bless you as you prayerfully consider what your gift will be!

With this invitation was enclosed a small white envelope on which was printed "My Offering for the Harvest Tea."

That Tuesday the weather was perfect — a beautiful, warm day. Upon entering the fellowship hall members were greeted by circle leaders who served as hostesses. The tea table was covered with a beautiful white cloth, on which was a centerpiece of white mums and roses, flanked by silver candlesticks. The harvest theme was emphasized through the worship center with an open Bible, a burning candle, a cornucopia, and an offering basket. The nursery was open for all preschool youngsters.

Expenses amounted to a little over $80, for it was decided to purchase all supplies rather than ask for donations. The total offering was about $950, giving a net profit of $870, with offerings still coming in.

The heart-warming response to this new project was very gratifying. Those who planned and worked out the details were most enthusiastic about the ease of doing it. A true spirit of Christian fellowship and a sense of tithing were evidenced throughout this entire activity.

Those who poured at the Harvest Tea included the president, past presidents, and the ministers' wives.

A SQUARE LOOK AT THE VISUAL MEDIA

by **ELIZABETH MARCHANT,** *Secretary of Visual Education*

YOU could describe the current distribution of audio-visual materials for the Woman's Society of Christian Service as you would describe a swinging mobile. There are many facets to consider . . . the elements are continuously in motion . . . and the view is different from every angle.

A first glance at distribution figures is encouraging. In general, sales and rental reports on audio-visual materials distributed through The Methodist Publishing House film libraries show circulation figures at a new high, having climbed continuously during the last two years. This is particularly true of interdenominational mission films and all denominational films and filmstrips with a special promotional program behind them. Sales reports on several filmstrip titles (with reading scripts) which are available from the office of Visual Education only, also follow this pattern.

But—this is one side of the picture. A recent study was made of the answer to the question relating to the use of audio-visuals on the "Report of the Conference Secretary of Promotion," covering the period from June 1957-June 1958. The question on the blanks simply reads: "What audio-visuals were used?" An important reason for including the question on the blanks was to find out how widely the productions paid for from our office budget are being used. (See pages 20-21, THE METHODIST WOMAN, March, 1957.) Therefore, we prefer to have audio-visuals *reported by title.* In the Promotion Clinics next summer we hope to have the question relating to audio-visuals discussed so we may receive suggestions for the best method of reporting on the question.

This study revealed a disturbing fact. *According to the report blanks only 52 per cent of the local Woman's Societies and Guilds are using films and filmstrips!* On the average we sell only a couple of hundred filmstrips now, though several well-promoted items have sold between 500 and 700 copies. With a potential market of over 31,000 Societies and 5,500 Guilds, why don't our sales of filmstrips range in the thousands? We do recognize that there are a number of factors involved, of course. Equipment is lacking in some places, budget is lacking in others; also leadership needs to be trained in technical handling of equipment and the fine points of ordering materials.

A PREVIEW OF PROMOTION

The office of Visual Education is making a special effort to overcome some of these obstacles and broaden promotion in the future. Miss Barbara Campbell, who was assigned to this office last September, will help to make this possible.

1. In time for summer schools we expect to send out to all the conference Secretaries of Promotion and Missionary Education an "Outline of Techniques for Effective Use of Audio-Visuals."

2. In addition to our regular listing of recommended audio-visual materials in the July-August issue of THE METHODIST WOMAN and a short listing of recommended audio-visuals following each monthly program in the *Program Book,* a supplementary listing of materials will be compiled to cover materials that couldn't be included in the other places because of space limitations. This listing will go to Secretaries of Promotion before the summer schools.

3. An effort will be made to include up-to-date listings of new audio-visual productions in publications (especially in THE METHODIST WOMAN) at regular intervals. Note: *Editors of conference newspapers who would like to receive publicity releases and production stills advertising our current productions are invited to notify us by a postcard addressed to Secretary of Visual Education, Room 840, 150 Fifth Avenue, New York 11, N. Y., and their names will be added to our mailing list for this purpose.*

COMING ATTRACTIONS

From the Broadcasting and Film Commission offices comes the news that 150 TV stations across the country will carry Protestantism's first TV "spectacular" when the "Power of the Resurrection" is released during Easter week of 1959. Henry Denker, author of "Time Limit," wrote the play and Richard Kiley is starred in the role of Peter. Watch your local listings for the showing in your area!

Good news for the mission study program! Prints of the home missions film, "North American Neighbors," are in the film libraries, ready for rental.

See "Power of the Resurrection," Easter story on TV, released through National Council auspices. Easter week.

MISSIONARY EDUCATION

ELIZABETH STINSON, *Secretary*
MRS. CHESTER B. KNAPP, *Assistant to Secretary*

VENTURES INTO MORE ABUNDANT LIVING

LET it not be said of Methodist women that they are "dull, over-aged adolescents . . . domesticated, two-legged cattle . . . who cannot afford the expense of the human adventure." How shall we who carry some responsibility for the educational program of the Woman's Society of Christian Service avoid having such epithets hurled at our group? First we may push "on the door to the living room—a room named 'curiosity' "; in other words we "must revive the habit of curiosity and nurture the shriveled spirit of inquiry."[1] Do we as Secretaries of Missionary Education stimulate curiosity by questions we send out to members of the Society and church or place on bulletin boards regarding a study which we are soon to begin? Or do we carry on a little conversation with a faithful member designed to whet the desire for knowledge of some woman who does not participate in the study program of the Society? Do we talk about what we did and what we learned in such a way as to make the nonparticipant feel she has really missed something valuable by not being a part?

Can we push on the door labeled "Political" and learn how to keep madness between groups from erasing 2,500,000,000 persons and all other life from earth? Can we help Methodist women, and perhaps others, care enough about the fate of themselves and their children to study local and world affairs and to take constructive action in the direction of community?

Can we help them see that man is hungry for a society instead of a lonely crowd and lead them to the Socio-Economic room? More important, can we help them see that man is hungry for God and persuade them to push wide open the door marked Religion? There is so much in this room which we have not yet discovered.

Mr. Amick, who in *Adult Leadership* makes the ardent plea that adult educators start an exploration of inner space in those areas of the mind and spirit "which are peculiarly and significantly human," and whose article sparked the thoughts shared with you on this page, has this to say:

"Birds can weave baskets, beavers can carve wood, prairie dogs can model clay; and I am glad men do these things too. . . . Yet the real business of man is man. . . . Can he envisage and approach and perfect and continuously re-perfect, a dynamic peace and a fruitful human brotherhood? Can he thrust aside a score of presumed historic determinisms and exercise his supreme opportunity to create a world of love and plenty? . . ."[2]

Some of you may belong to Great Books discussion groups where the plan is that each participant reads in advance the selection assigned for the evening's discussion. You discuss what the author said, what he meant, what value it has for us today. Then comes the pivotal question, "What do *you* think?"

Would that be a good way to conduct your studies in the Woman's Society of Christian Service? By the way, each member of Great Books is encouraged to buy the book under discussion. Take *The Gospel of Luke*, for instance. Find what Luke said about Jesus, why he was saying it, what he reports Jesus himself as saying and doing, what value it has for us today. Then the question for each, "What think ye of Christ?"

Or take the study, *The Role of the United Nations in World Affairs*. What does the author say; what does he mean? Are you in agreement with what he says or *what* do you think? After you have probed your mind in the light of what you have learned, what are your conclusions?

Then there is *Africa*. What have you to do with Africa? Do you know the state of Africa today? Are you concerned about the anguish and fears there? Can you do anything about it? Has the outcome of the struggle there any bearing on your life, aside from the Christian imperative to preach, teach, heal, and reconcile to Christ?

What of *The Church's Mission in Town and Country?* Dare you as a Christian fail to look at the church in American towns and country today? Can you close your eyes to all the dangers that threaten the existence of the small religious community? Shall persons increasingly be deprived of church homes? Urbanization, rapidly increasing, is bringing with it a sense of individual or group isolation. Many older persons, particularly, live in villages which are becoming decadent. Leadership has gone. The church and other institutions are dying.

Very soon the approved studies of the Woman's Division for 1959-60 with the supplementary books and other materials will be listed. These studies for each year are as much a part of the Society's program as are the materials for the monthly meetings in the *Program Book*. How rewarding the study of them will be if they are used as means of opening doors in the house of human development, can spare us from being "dull, over-aged adolescents . . . domesticated, two-legged cattle" and help us know we can afford the expense of the human adventure and achieve success in the great admonition, "Love thy neighbor as thyself!"

[1] *Adult Leadership*. October, 1958. James E. Amick, "Why Don't Adult Educators . . .?" Page 91.

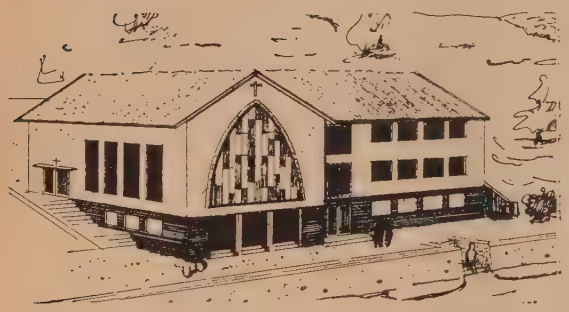
[2] *Ibid*, page 92.

STUDENT WORK

DOROTHY NYLAND, *Secretary*

SUMMER SERVICE PROJECTS

by R. C. SINGLETON



THE summer service projects sponsored by the Methodist Student Movement have usually been work camps and community service projects. However, the 1959 program will probably include a students-in-industry project.

Ecumenical Work Camps offer unusual opportunities for students to have ecumenical experiences. There are thirty-five to forty of these projects in various parts of the world each year.

Since 1955 the Methodist Student Movement has sponsored a European Travel Seminar and Work Camp each summer. In the summer of 1957 the work campers worked at building a Methodist church in Ried, Austria, where there has been no Protestant church.

Our missionaries tried without success to secure land upon which to build a church. They were told that none was available. Ried is one of the communities which has had many refugees for years. After much persistence the authorities in Ried told the missionaries that they might have part of a mountainside for their church. Perhaps some thought this would be impossible. But work campers began to come each summer and dig down the side of the mountain. They came from England, Scandinavian countries, and the United States. The people in the community were amazed that these students would pay comparatively large sums of money and work very hard at physical labor without pay to build a church in a foreign land.

The work campers lived in the barracks with the refugees. This was a new and vital experience for both the students and the refugees. The people in Ried were interested and impressed. Christian students were making their witness. People in the community began to assist. A Catholic layman finally drew the plans for the church.

The work on the church in Ried continues. The walls are up and it has a temporary roof. It is anticipated that work campers in 1959 will complete the church.

The 1959 summer service program offers exciting experiences in work camps and community service projects in places like these:

Jersey City, New Jersey, reconditioning mission church plant in inner-city

Pharr, Texas, renovation at Valley Institute

Seattle, Washington, social service at Atlantic Street Center

Mexico, work in a village

Puerto Rico, assistance at Robinson School and other places

There will be room for about fifty Methodist students in the ecumenical work camps. The Methodist work camps, which are nationally sponsored, will need approximately forty-five men and forty-five women. Youth Caravans will need a very large number.

Those who qualify are required to have completed their sophomore year in college or its equivalent. They should have rather mature Christian faith and purposes with unusual adaptability and love for people. Their Christian commitment should motivate them to serve, and they should be willing to live under democratic group disciplines and do hard physical work. These projects demand sacrifice.

Secretaries of Student Work may encourage students to contact local campus directors for detailed information and application blanks.

Students may also request information from the Offices of Student Work, 150 Fifth Avenue, New York 11, N. Y. Information about caravans may be secured from the Rev. B. J. Stiles, Box 871, Nashville 2, Tennessee. Information and application blanks for ecumenical work camps may be obtained from Ecumenical Voluntary Service, USCC, 257 Fourth Avenue, New York 10, N. Y.

Members of the work camp mixed cement for retaining wall at the Ried Methodist Church, Austria.

YOUTH WORK

HELEN L. JOHNSON, *Acting Secretary*

NATIONAL CONVOCATION

by CHARLES H. BOYLES

Executive Staff, National Conference of Methodist Youth

ON Monday evening, August 24, 1959, six thousand youth, students, and their adult leaders will gather in the mammoth Purdue music hall for the opening session of the seventh National Convocation of Methodist Youth. At 8:00 o'clock the house lights will dim, and the opening service of dance, drama, music, and worship will begin to explore provocatively the theme of the Convocation—"Man's Need and God's Action"—a tremendously important and impressive theme.

Two great streams of interest will move through the week—one is highly theological, the other social-analytical. In the mornings the great affirmations of the church are to be explored through worship and platform addresses by outstanding church leaders.

In the evenings, man's condition in the present social scene will be examined. On Tuesday evening through drama the Convocation will look at the problems posed for personal integrity by our heavily organized society. On Wednesday evening through jazz, rock and roll, and the popular song, the present mood and meaning of American culture will be considered; and on Thursday evening, with important personalities including Mrs. Eleanor Roosevelt and Theodore A. Gill, the international scene will be examined.

The afternoons included interest groups, art exhibits, informal sessions with the bishops of the church, vocational counseling, and fellowship.

The Convocation comes once every four years. It is important that each generation of youth have an experience of this caliber—important to those who attend for the personal enrichment and stimulation afforded them, and important to the total program of youth work in the churches which feels the impact of broad vision as the Convocation participants return to local churches to program planning.

Included in the total delegation of six thousand are places for twelve hundred adult workers with youth and students. One thousand of these will be drawn from the ranks of the Methodist Youth Fellowship. A sizeable portion of this group should be Secretaries of Youth Work of the Woman's Society of Christian Service. In addition to the regular program in which adults will be participating, there will be a special group for them each afternoon under the direction of Dr. Ross Snyder of the University of Chicago.

Quotas for the Convocation have been assigned to each annual conference. Most annual conferences have broken their quotas into either district or subdistrict subdivisions. All registrations are through conference directors of youth work. Information concerning quotas, travel arrangements, and registration procedure can be obtained from their office or from the executive secretary of the annual conference board of education.

The cost of such a convocation for individuals is often very high. While the $35.00 for the Convocation itself is not mammoth, the additional expense involved in travel can be very high. Some youth and adult workers with youth who should be there may need whole or partial scholarships to attend. Local church, subdistrict, district, and conference youth councils should be sensitive to the needs of potential participants, carefully assessing who should be there as well as who is able to go.

On August 28, 1959, at noon, six thousand delegates will be hearing the benediction of the celebrants of the closing service of communion. It will be a moment of beginnings on many levels and in many places.

The Call to Convocation

In a day characterized by individual loneliness, timid conformity, and loss of purpose in living; in a world experiencing a revolution made explosive by rising new nations and declining world powers; in a nation dissatisfied with traditional values and unsure of new; in an age when the sciences have extended and exalted man's place and power; the National Conference of Methodist Youth calls a National Convocation of Methodist Youth to proclaim once more that the God who spoke in His creation, prophecy, Christ, and Church speaks in the personal, cultural, and international crises of this time. In the week of August 24-28, 1959, on the campus of Purdue University, through study, discussion, the arts, and the spoken word, the Convocation, its program, and six thousand participants will stretch sights, attempt perspective, approach the big questions, confident that in serious encounter man's need can be understood and met by God's action.

CHILDREN'S WORK

MONA E. KEWISH, *Secretary*

. . . AND THEY SAID, "THERE'S NOTHING TO DO!"

"OH, Mrs. Dunn, we are so happy you have accepted. Now we have completed our list of nominees, and really, you have nothing to do!"

These words came from the chairman of the Committee on Nominations of the Woman's Society of Christian Service. The women left and as I closed the door, I had strange thoughts. What had I let myself in for? Was there "really nothing to do"?

If there was nothing to do, why should the Woman's Society bother to elect a Secretary of Children's Work? I picked up the *Handbook for Secretaries of Children's Work* and the leaflet, *Children's Missionary Giving,* which they had left.

"The Nominating Committee, bless them, are such fine folks, but they haven't given much thought to *their* job." I smiled as I thought of how my husband would respond when I told him about the way in which I was approached for this office of Secretary of Children's Work.

"Isn't that typical," he would say jokingly. "No thought, no preparation goes into their choices. Suppose all matters of importance were treated this lightly?"

"Yes, suppose—" I mused aloud, "but surely there *must* be a reason for electing a Secretary of Children's Work. Maybe this *Handbook* will help me."

I read the "Foreword." Well, here is part of the answer. This tells why a Secretary of Children's Work is needed. "The Methodist Church provides for a unified plan of missionary education for children up to twelve years of age as a regular part of the on-going work with boys and girls in The Methodist Church. This plan has been developed by the General Board of Education and the Board of Missions, including the Woman's Society of Christian Service, through the Interboard Committee on Missionary Education."

This means that as Secretary of Children's Work, I am a worker with children in the church. It means that I will carry out my responsibility in cooperation with other teachers and workers.

I paused; here was the thing I needed to know—my relationships to the church school, to other workers, to the Woman's Society. This was beginning to give meaning and a sense of direction.

Turning the page, I continued reading. I read the pages regarding the bylaws, discovering how each officer in the local Woman's Society, the district, the conference, are closely tied together.

Carefully I read the page on the "Election of the Secretary of Children's Work." I wondered if the Committee on Nominations had read this page.

"The Committee on Nominations of the Woman's Society of Christian Service shall consult with the Council of Children's Workers in the church school as to a nominee for the office of Secretary of Children's Work." Had they? I wondered.

Again I turned the page, eager to discover what came next. "Duties of the Secretary of Children's Work." Now I would discover whether or not I "really had nothing to do!"

"Serve as a member of the Council of Children's Workers in the local church." Well, this I had already been doing. I was pleased.

"Serve as a resource person at all times in the area of missionary education." Now that was something different. This means that I will need to become acquainted with missionary materials, filmstrips, reading books and other missionary resources.

"Keep the Woman's Society fully informed about the work with children in the church.

"Point out ways in which the women may share in the total program for children." I paused. That was so important! How are the members of the Woman's Society to know what is happening in the children's division if no one informs them? I continued to read.

"Invite teachers to become members of the Woman's Society, work with district and conference officers, report three times a year to the district secretary." Well, here at last was the *one* thing the committee had mentioned. I *would* need to make reports!

I read on through the *Handbook,* and through the leaflet on *Children's Missionary Giving,* learning about the Children's Service Fund, reporting, other missionary giving. I studied the Calendar of Activities. Hurriedly, I scanned the information on "Where to Order Materials."

I was excited and thrilled to discover new doors opening. I must order materials. I must study more carefully the articles in THE METHODIST WOMAN and *Child Guidance in Christian Living.* No longer would they receive a cursory review. They would be my tools to help me become a better children's worker.

"Anybody home?" a familiar voice called. My husband had come home for dinner, and I had not started preparation. Should I tell him about my new job?

Laughing to myself, I walked sheepishly into the kitchen. "I'm so sorry. No dinner yet. I have been busy discovering that I have been asked to do one of the most interesting, the most important jobs in our Woman's Society. I can hardly wait to begin. I will be elected Secretary of Children's Work, and I will have something to do!

WESLEYAN SERVICE GUILD

LILLIAN A. JOHNSON, *Secretary*

ISAIAH SPEAKS *

by BLENDA KUHLMAN, *Chairman of Spiritual Life, Wesleyan Service Guild, South Central Jurisdiction*

Isaiah speaks!
He speaks of the holiness of God:
a God who is awesome,
who is reverent,
who is approachable;
a God who is powerful,
who is sovereign,
who is enduring;
a God who is personal,
who is wise, and
whose call unites man's abilities with the world's needs.

Isaiah speaks!
He speaks of God's righteous judgment:
judgment against Judah and her evil acts,
against national leaders and their selfishness,
against rulers and their disloyalty to God;
judgment against Jewish women and their arrogance,
against man's extravagance and his vanities,
against those who revel in drunkenness and debauchery;
judgment against the wealthy and their covetousness,
against their exploitation of the poor, and
against their depletion of the very land itself.

Isaiah speaks!
He speaks of God's control over history:
a control that urges constant practice of high moral laws,
that pleads earnestly for men to forsake their evil ways,
that waits patiently for His purpose to be achieved;
a control that recognizes the power of man's mind over history,
that uses evil at times, even, to attain God's ends,
that demands that wrong eventually will come to ruin;
a control that possesses sovereign power and wisdom,
that shows the abiding mercy of an eternal God, and,
that foresees the ultimate triumph of God's righteousness.

Isaiah speaks!
He speaks of man's need for faith:
a faith involving life service as well as lip service,
yielding one's entire will to God's keeping,
demanding obedience to His every command;
a faith revealing one's human inadequacies,
recognizing an overpowering sense of God,
seeking in Him the source of spiritual renewal;
a faith learning by prayer the nature of God,
discovering through quietness and confidence an eternal strength, and
acquainting man with the supreme way of salvation.

Isaiah speaks!
He speaks with a note of hope:
a hope which is measured by his depth of devotion,
which is nourished by disappointments,
which will be preserved by a faithful remnant;
a hope which expects purification, not destruction,
which anticipates repentance and obedience, not disaster,
which foretokens peace, not war;
a hope which lives in joyous expectation,
which assures a redemptive fellowship, and
which will never die.

Isaiah speaks!
He speaks to me a message for today:
a message of holiness, instead of sin,
of justice, instead of crime,
of kindness, instead of cruelty;
a message of faith in a God of power,
of confidence in a God of righteousness,
of constancy in a God of eternity;
a message of hope for the salvation of my soul,
for the regeneration of my fellow men, and
for the redemption of my world.

Isaiah speaks!
O God, let me hear aright!

*Based on "Isaiah's Religious Teachings" as discussed by S. Paul Schilling in his book, *Isaiah Speaks*, pp. 74-80.

SPECIAL INTERESTS

Each quadrennium, as you know, certain parts of the work of the Woman's Division of Christian Service are chosen as "Special Interests" by the Guild standing committee. This is done, not as part of the financial program, since the Guild supports the total work of the Woman's Division, but for educational purposes. We feel that the Guild member, especially the new Guild member who is often not familiar with the work of the Woman's Division, will become better acquainted with the work

by concentrating on certain areas for a reasonable length of time. We try to keep you informed about the Special Interests through letters on the Guild pages. In addition to these, the following articles pertaining to Guild Interests have appeared on the general pages of THE METHODIST WOMAN during the past year:

January, page 6: "A Meditation," written by Peggy Billings, of Tai Wha Community Center, Seoul, Korea, a Guild Special Interest.

January, page 19: "One Allen Girl Secures a Playground," by Mary Lillie Hammonds.

April, page 23: "National College Sets Goals," by Ann Trout.

July-August, page 8: "The Christian Witness in North Africa," by Ruth Lawrence.

September, page 10: "National College Reporting," by Frieda Gipson.

September, page 15: "A Trip Through Virginia," by Mrs. Raymond E. Musser includes a reference to Susannah Wesley Hall and Wilson Inn.

November, page 6: "Where Are They Now?" by Muriel Day.

December, page 14: "Christmas in New Mexico," by Mrs. Carey O. Miller.

TRIP TO AFRICA

I HAVE just returned from my first sabbatical leave. This is a three-month period, in addition to vacation, which is allowed staff members for travel or study once every five years.

The major purpose of my trip was to visit as many types of our work as possible in Africa and South America. The itinerary for Africa was arranged in consultation with Miss Ruth Lawrence, executive secretary for Africa of the Woman's Division, and Mr. Melvin Blake, the executive secretary for Africa of the Division of World Missions and for South America with Miss Marian Derby, executive secretary for Latin-American countries of the Woman's Division. In this article I shall concentrate on Africa.

I sailed first to Europe. From Rome I flew to Tunis. Although it was vacation time there, Miss Lawrence thought it would be a good idea for me to see the Woman's Division building, to talk to missionaries, and to see the kind of situation we face in our work. Then I flew back to Rome in order to get a plane to Salisbury in Southern Rhodesia, where I visited Mutambara, Old Umtali, Umtali, and Nyadiri.

Everywhere I was greatly impressed by the work of our missionaries. And everywhere the missionaries had an eager light in their eyes when they talked to me, for here was someone who had close contact with women who might be persuaded to come and help. They have visions of the things needing to be done, of trying to fulfill the hopes of the African people for education and physical healing for their children and youth, of reaching the people with the gospel of Christ. I would ask myself day after day, "How can I make the Guild women see the urgency of the situation?" Whenever I saw a very special need, I would think of specific Guild members, qualified and dedicated women who could fill this particular place so adequately. One of the missionaries told me that his great frustration was in knowing what he should be doing to be effective as a missionary, but in not being able to follow through in any large plan because he has to fill as best he can the place of several missionaries. He was trying to make me see that the Guild should be providing more workers for his particular station.

At every station I heard practically the same story of the plentiful harvest and the dearth of workers. Women with experience are needed for teacher training and nurse training. We need women who have a mature, Christian philosophy and way of life as directors of dormitories and hostels. Nurses carrying heavy loads in nurses' training are also developing x-rays and working in the laboratories in the hours when they should be resting. In one hospital, a twelve-year-old boy, a student in the primary school, was doing the dressings outside of school hours.

Dr. Clara Nutting, whose letter you read in last month's issue, and who has been doing such a wonderful job in health education, has reached retirement age. It is doubly difficult to retire when one feels that her work is so important and there is no one to fill her place.

In many of the far-out villages there are no schools. In some of those I visited, a few of the children are fortunate enough to be able to go to school at a mission station, but hordes of children have no opportunity even to learn to read or write. One very fine, young pastor has only third-grade education, and this is by no means an isolated case. The district leader of the Woman's Society, a vigorous, intelligent young woman, can neither read nor write, but is now learning to read by the Laubach method.

In a very large village where I visited, we have teachers enough to have a school through fourth grade. The boys who had finished fourth grade were in the process of cutting trees and making a building of sticks and mud, for the district superintendent told them that if they made their classroom he would try to find them a teacher. One pastor waved his hand in the direction of a large group of girls and said, "What am I going to *do* about these girls?" It was not an idle question. It was a very real problem. The missionaries who interpreted for me added, "And I hope you will tell the Guild members what he said!"

Our best hope is in training teachers, nurses, pastors, laboratory technicians and deaconesses, for these places should be filled by the Africans themselves. I saw some splendid leaders in all parts of Africa, people trained by our missionaries, but the problem is in

getting the staff to do the recruiting and training.

I am sure you will be interested in hearing about contacts with business and professional women. I had made it clear that I was not being sent to promote the Wesleyan Service Guild, but that I was coming "on my own," in order to see the work administered by the Department of Work in Foreign Fields so that I would be better equipped to interpret it. However, I was called upon many times to talk to groups of employed women, or to the Woman's Societies about groups for women working outside the home.

In former years, it was always said that in Africa there was no place for a group such as the Guild, since all the women married very young. Now the picture has changed, for there are more and more single teachers and nurses. In Mutambara, the Otto sisters had arranged a tea on Sunday afternoon in their home. It was a lovely affair, and it gave me the opportunity to meet the women teaching in the school. They were fine young women, and we had a delightful time. I talked to them about the Guild in the States and they told about their activities and asked questions. One woman asked if we had early morning meetings in our churches. I told her about the nine o'clock communion service held in my church every Sunday, and the early morning church-school classes we have in our churches. Then she told me about the prayer meeting the women have there—every Sunday morning at four o'clock.

In Old Umtali there is a group comparable to the Wesleyan Service Guild. Miss Evelyn De Vries was instrumental in starting it when she was stationed there. The members are young women who work as domestics on the grounds and their leader is one of the African teachers. I had a chance to be with them and tell them about the Guild program. They wanted materials, which we sent them right away. In the evening of the same day, Miss Mildred Taylor invited me to speak to a group of nurses and teachers in hopes that they might become interested in starting a group.

Mrs. Ralph Dodge, wife of Bishop Dodge, and some others have a committee to work on plans for some sort of organization for the single employed women. They are quite concerned about this, since single women cannot belong to the Woman's Society. In Nyadiri, Mrs. Hunter Griffin, who is on this committee, invited the teachers and nurses, both missionaries and Africans, to meet me. We talked about the Guild and discussed a plan for a simple organization as a beginning for this group. They mentioned their need for spiritual enrichment and knowledge about other countries and peoples. They thought they should survey their own community at the station to find ways in which they could be of service as Christian women and then made plans for their next meeting right away.

At Lodja, in Belgian Congo, Miss Norene Robkin and Miss Lorena Kelly invited the teachers in for a similar meeting, and just the other day we had a note from Miss Robkin telling us that they had organized a Guild with seventeen charter members there at the Lodja City Church. In Monrovia, Liberia, Miss Sallie Lewis Browne had the officers of the Woman's Society in for tea, to meet me and to talk about the problem of reaching the employed women.

If I were to make a general statement about the concerns and interests of these women I suppose I would say that they are basically the same as ours. They need a fellowship group; they want to be of service in their communities; and they want guidance for Christian living.

When we talked about understanding people better by learning more about them, they were interested in having the opportunity of doing this in a group, but program material is not available. They asked about program materials, about opportunities for women in the United States, particularly in regard to race, and they wanted to know about the racial situation in our Guilds.

On the lighter side, the talk is about men and clothes. To a group of teachers I showed my two hats. They examined them thoroughly, exclaiming, "Eee-ah," as they handled them. One woman thought the feather hat went better on the arm than on the head, and we did a great deal of laughing. Then they demonstrated different ways of draping their skirts and tying on their head scarves. The "flirt" wears them one way; the demure young woman another.

I went to Johannesburg, where the situation is extremely depressing, and where you have to cling desperately to your Christian hope and faith to keep from feeling hopeless. In Elisabethville I joined Bishop Prince Taylor's party and we traveled with him to Jadotville, Mulungwishi, and Kolwezi. From there I flew to Central Congo, staying at Lodja, but going out from there to visit villages in the district. I stopped over at Accra, in Ghana, and then went to Liberia, observed our work in Monrovia, and then traveled by car up country to Gbarnga, where the U. S. Grays are stationed, and on to Ganta for a weekend.

From Dakar I flew to Rio de Janairo. In the April issue I will tell about visits with former Guild members who are now missionaries in Latin America.

When I arrived home, someone asked, "Well, now that you have seen it, do you think our work is worth all the time, energy, and money that we put into it?" My answer is, "Yes, and if we doubled or tripled what we are doing it would still be worth it, and still not enough."

LITERATURE and PUBLICATIONS

MRS. C. C. LONG, *Circulation Manager and Secretary of Literature*

APRIL DRIVE

THIS month we will be preparing for the annual April drive for new combination subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK. Special materials for this drive are being mailed to the local Secretaries of Literature and Publications. We trust you will cooperate in every possible way to make the April, 1959, drive more successful than any we have had previously.

Each Society must send all new combination subscriptions to the Circulation Department, 7820 Reading Road, Cincinnati 37, Ohio, by May 15, 1959. Each Society sending five or more new combination subscriptions at one time on the special order blank will be listed in THE METHODIST WOMAN.

A combination subscription will be given to the Woman's Society which reports the most new combination subscriptions in each of the following categories:

- a Society under 25 members;
- a Society over 25 members, but under 50;
- a Society over 50 members, but under 100;
- a Society over 100 members.

Help your Society to win a free combination subscription to THE METHODIST WOMAN and WORLD OUTLOOK through your earnest efforts in this campaign.

Report carefully all new combination subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK to your district Secretary of Literature and Publications that your district may win the Banner Award. Silk banners on standards are awards for the jurisdiction, the conference, and the district which report the largest number of new combination subscriptions secured during the April drive.

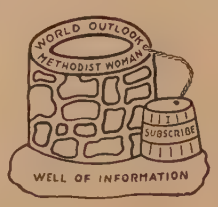
We are counting on the cooperation of every member!

Creative Tags

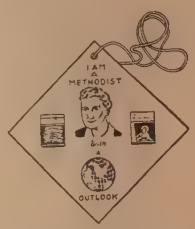
The promotional materials for the October renewal drive promised to list the secretaries who successfully used the method of making original tags. The five described were the most original. *Please note: These tags are not available for sale at Literature Headquarters but are your opportunity to share and develop your creative talent.*

Mrs. Mary Jane Hodge of Webberville, Michigan, describes her method: "I made twenty-six tags, one for each of the letters spelling METHODIST WOMAN and WORLD OUTLOOK. Each subscriber was given a tag. When the report of the Secretary of Literature and Publications was called for, I asked the thirteen subscribers to come forward. Pointing out how ineffective it was when all the twenty-six letters were not represented, I stressed the importance of every member being well informed in order to have a strong Society. My goal is to complete the spelling of these important words."

Mrs. Forrest Budd of Centenary Methodist Church, Lawrence, Kansas, sent the "Well of Information" tag. She writes, "Those receiving the combination had gold pails beside the well. The subscribers to THE METHODIST WOMAN only had a blue pail, and those subscribing to WORLD OUTLOOK only had a red pail beside the well. I truly feel these magazines are wells of information and thought I would pass the idea along."



Mrs. D. N. Matheson writes, "Am using all the new techniques you have suggested, plus some of my own for increasing subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK.

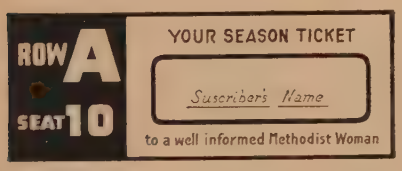


"At the business meeting my report will be an Emergency Broadcast. Station WDCS calling all women of the Woman's Society of Christian Service of Matthews Memorial Methodist Church, Fort Worth, Texas, to report at a table covered with white cloth and a huge question mark. At close of the business meeting, the table will be uncovered displaying samples of the two magazines, folders "Sure You Can Afford To . . . ," renewal cards, and green order blanks. A chair and a place to write at the table's end with blank checks on different banks—and change will be provided. Subscribers to both magazines will be given a complete tag to hang about their necks; those to only one magazine, a cut tag. Since this follows the morning business session, the tags will be worn to the lunch table and program which follows."

The eye-glass tag was sent in by Mrs. Talmadge Wicker of Lemon Springs Methodist Church, Lemon Springs, North Carolina. She says they caused a stir of in-

terest when given to subscribers, and nonsubscribers received the folder "Sure You Can Afford To . . . ," which she secured from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

From First Methodist Church, Fresno, California, Mrs. Ray Williams sends a "season ticket" tag and writes, "The tickets were pinned on a bulletin board, by circles, and with the circle name



we listed the percentage of subscribers of that particular circle. After the business meeting the members entitled to a 'season ticket' wore them the rest of the meeting and were urged to wear them to circle meetings the next week."

Effective results come from ingenious methods and cooperative members. Are you wearing the tag or badge of an informed woman?

Books for Lenten Reading

Twelve Baskets Full,* Margaret Applegarth. New York: Harper & Bros., 1957. $3.00.

Introduction to Five Spiritual Classics,* Juanita Brown, ed., 1955. 65 cents.

Life of Evelyn Underhill, Margaret Cropper. New York: Harper & Bros., 1958. $3.75.

Two or Three Together,* Harold W. Freer and Francis B. Hall. New York: Harper & Bros., 1954. $2.50.

Art of Meditation, Joel S. Goldsmith. New York: Harper & Bros., 1957. $2.50.

A Testament of Devotion,* Thomas Kelly. New York: Harper & Bros., 1941. $1.00.

Jesus' Spiritual Journey and Ours, Thomas Kepler. Cleveland: World Publishing Co. $2.00.

Man's First Love, Ralph S. Sockman. New York: Doubleday, 1959. $2.95.

Slow of Heart, Matthew M. Warren. (Harper's Lenten Book) New York: Harper and Bros., 1959. $2.00.

* Order from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

In Memoriam

Miss Lydia Urech, retired missionary to Malaya, was born in Backnang, Wurttemburg, Germany, September 30, 1881. She attended Froebel College in Stuttgart and Nuremburg and received the Diploma A (equivalent to A.B. degree) in 1901. She also studied at the University Training School in Heidelberg and Pestalozzi College in Zurich, Switzerland.

In 1911 she sailed for Malaya as a contract teacher. During her years of educational and evangelistic work she was located in Ipoh, Taiping, Singapore, Penang and Kuala Lumpur.

Miss Urech served with the Board of Foreign Missions of the Methodist Episcopal Church prior to her transfer to the Northwestern Branch of the Woman's Foreign Missionary Society in 1916.

During World War II in December, 1941, she left Penang on the last boat. For several weeks she helped in a large Singapore hospital, though no news was available about her during this period. After February 15, 1942, Miss Urech was interned with some other Swiss citizens on the Diethelm grounded in Singapore. She returned to the United States in the summer of 1947 and sailed for Switzerland in August, 1948, where she made her home until her death on January 7, 1959.

Miss Alice Finlay, retired missionary to Japan, was born November 20, 1878, in Keene, Coshocton County, Ohio, and died January 8, 1959.

She studied at the Columbus Kindergarten Training School, Teachers' College, Columbia University, New York, Moody Bible Institute and Merrill Palmer School, Detroit, Michigan.

Before beginning her missionary service, Miss Finlay did kindergarten and primary work in Coshocton, Ohio. She sailed for Japan in 1905 and was appointed to Fukuoka, first for language study and then for evangelistic work and teaching. In 1910 she went to Kagoshima where she remained until July, 1940, when she returned to the United States.

In November, 1942, she was assigned to Japanese reconciliation work in Oregon. Later she served also in Washington state and California. She was retired December 1, 1950. In 1951 she changed her residence to Robincroft Home in Pasadena, California.

Besides her influence on many lives in Japan, she also made a significant contribution through her dedicated service in the United States. Since retirement, she had kept busy with a Sunday-school class, the Woman's Society and the other activities of her local church in Pasadena.

ARRIVALS AND DEPARTURES

RECENT ARRIVALS FROM:

AFRICA: *Southern Congo*—Misses Janette Geiger (Term Completed), Pidgeon, Michigan; Elizabeth Ann Whyte, 6833 Anderson St., Philadelphia 19, Pennsylvania (Term Completed).

Southern Rhodesia—Misses Frances Hackler (Regular), Mansfield, Texas; Jenny Larsen, R.N. (Regular), School of Anesthesia, Ball Memorial Hospital, Muncie, Indiana; Edith Parks (Regular), 5 South Portland, Ventnor, New Jersey; Mildred Taylor, 1610 Olive St., Decatur, Alabama (Regular).

Mozambique—Miss Clara Bartling, R.N. (Regular), Route 1, Box 255, Silverdale, Washington.

North Africa—Miss Emmy Gisler, R.N. (Regular), Kingsmead College, Selly Oak, Birmingham 29, England.

INDIA—Misses Kathryan Barber, R.N. (Regular), 2006 National Highway, Washington, Indiana; Una Mann, 324 South Birch, Ponca City, Oklahoma (Regular).

LATIN AMERICA: *Bolivia*—Miss Thelma Cooley (Regular), 6420 East Washington St., Indianapolis, Indiana.

Brazil—Misses Rosalie Jenkins (Regular), Route 4, Ocean City Blvd., Salisbury, Maryland; Helen Denney (Term Completed), 1626 Washington St., Columbus, Indiana; Irene Hesselgesser (Regular), Route 2, Urbana, Ohio.

Peru—Misses Grace Spradling, Route 1, Berry, Kentucky (Term Completed); Christine Hackman (Regular), 1 Sabine Ave., Narbeth, Pennsylvania.

PHILIPPINES—Miss Beverly Jackson (Term Completed), 739 Fall St., Eau Claire, Wisconsin.

SOUTHEAST ASIA: *Burma*—Misses Elizabeth Callis (Term Completed), Box 23, Bessemer City, North Carolina; Patricia Clark (Term Completed), R. R. 2, Bellefontaine, Ohio.

Malaya—Miss Rosalie Fritz (Term Completed), Greenfield, Iowa.

RECENT DEPARTURES FOR:

AFRICA: *Central Congo*—Miss Lula May Jones (Special Term).

Southern Congo—Misses Hanni Landert (Regular), Dorothy Buser (Regular).

Mozambique—Misses Reva Mae Phelps, R.N. (Regular), Miss Mabel Michel (Regular).

North Africa—Miss Carolyn Langille (Special Term).

Southern Rhodesia—Misses Beryl Ruth Feather (Special Term); Marjorie Jane Smock (Special Term); Marguerite Deyo (Regular).

INDIA—Miss Elizabeth Fairbanks (Regular).

LATIN AMERICA: *Mexico*—Anne Deavours (Regular).

SOUTHEAST ASIA: *Indonesia*—Miss Jessie Wolcott (Regular).

Malaya—Miss Helen Desjardins (Regular).

FINANCIAL CONFERENCE REPORT FOR

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD

Mrs. Ann Curphey Brown,

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS						
	Adult	W.S.G.	Paid on Pledge 1958-59	Total Pledged 1958-59	Youth	Children	Total on Appropriations 1958-59
Central:							
Central Alabama				$ 1,800.00			
Central West	$ 874.00	$ 77.00	$ 951.00	1,900.00	$ 126.00	$ 56.75	$ 1,133.75
Delaware	5,150.00	300.00	5,450.00	11,500.00			5,450.00
East Tennessee	375.00	39.30	414.30	1,350.00	52.24		466.54
Florida	725.00	60.00	785.00	1,650.00	15.00	14.00	814.00
Georgia	469.35	15.00	484.35	7,150.00	11.00		495.35
Lexington	3,527.00	600.00	4,127.00	12,000.00	69.88	15.00	4,211.88
Louisiana	1,075.71	144.00	1,219.71	4,750.00	2.00		1,221.71
Mississippi	502.00	74.50	576.50	5,865.00	11.00	2.75	590.25
North Carolina	737.87	8.25	746.12	2,800.00			746.12
South Carolina	1,940.00	89.22	2,029.22	5,200.00	71.00		2,100.22
Southwest	343.89		343.89	1,500.00	1.00	2.00	346.89
Tennessee	807.00	41.00	848.00	3,300.00	6.00	2.00	856.00
Texas	1,525.00	150.00	1,675.00	4,105.00	190.50		1,865.50
Upper Mississippi	175.00		175.00	1,000.00			175.00
Washington	1,957.47	783.69	2,741.16	11,200.00	228.70	28.00	2,997.86
West Texas	1,082.00	75.00	1,157.00	2,600.00			1,157.00
Central Jurisdiction							
Total	21,266.29	2,456.96	23,723.25	79,670.00	784.32	120.50	24,628.07
North Central:							
Detroit	52,706.42	1,427.09	54,133.51	171,500.00	759.33	102.83	54,995.67
Central Illinois	84,748.51	4,184.50	88,933.01	189,776.00	4,217.82	429.20	93,580.03
Indiana	46,221.54	2,868.59	49,090.13	125,000.00	2,854.50	541.00	52,485.63
Michigan	32,115.44	1,226.40	33,341.84	107,000.00	2,287.24	288.83	35,917.91
Minnesota	32,166.15	561.49	32,727.64	100,000.00	2,371.00	337.00	35,435.64
North Dakota	8,593.09	145.00	8,738.09	26,500.00	434.00	63.50	9,235.59
North Indiana	46,244.22	2,158.01	48,402.23	150,000.00	6,699.50	429.00	55,530.73
North Iowa	53,430.67	1,342.79	54,773.46	170,000.00	5,679.45	329.63	60,782.54
North-East Ohio	80,793.41	3,403.95	84,197.36	254,000.00	4,825.78	680.36	89,703.50
Northwest Indiana	22,919.62	789.02	23,708.64	84,000.00	1,957.61	175.77	25,842.02
Ohio	108,542.93	5,255.33	113,798.26	350,000.00	8,905.19	1,426.89	124,130.34
Rock River	70,010.82	2,618.68	72,629.50	229,178.00	2,811.00	389.00	75,829.50
South Dakota	15,057.04	672.51	15,729.55	38,000.00			15,729.55
South Iowa	46,257.49	3,786.18	50,043.67	131,000.00	6,350.89	236.03	56,630.59
Southern Illinois	25,142.65	3,515.08	28,657.73	67,500.00	963.94	221.00	29,842.67
West Wisconsin	17,575.30	432.41	18,007.71	44,500.00	1,212.44	39.88	19,260.03
Wisconsin	21,555.79	870.06	22,425.85	65,300.00	788.08		23,213.93
North Central Jurisdiction		165.00	165.00				165.00
Total	764,081.09	35,422.09	799,503.18	2,303,254.00	53,117.77	5,689.92	858,310.87
Northeastern:							
Baltimore	44,444.76	2,054.11	46,498.87	135,000.00	3,455.38	221.98	50,176.23
Central New York	16,330.22	191.97	16,522.19	55,600.00	779.50	20.00	17,321.69
Central Pennsylvania	19,090.54	87.50	19,178.04	60,000.00	1,837.58	168.35	21,183.97
Erie	29,640.40	240.00	29,880.40	91,000.00	1,185.21	390.13	31,455.74
Genesee	15,534.59	430.15	15,964.74	74,000.00	1,124.13	49.00	17,137.87
Maine	3,239.69		3,239.69	10,500.00	237.29	11.88	3,488.86
New England	13,588.96	175.00	13,763.96	39,000.00	2,631.39	30.03	16,425.38
New England Southern	6,972.97		6,972.97	26,000.00	527.37		7,500.34
New Hampshire	2,236.68	124.69	2,361.37	8,700.00	107.29	2.35	2,471.01
New Jersey	21,185.78	157.50	21,343.28	62,110.00	2,699.11	111.10	24,153.49
New York	13,628.38	2,441.91	16,070.29	43,500.00	286.06	9.28	16,365.63
New York East	23,763.67	913.66	24,677.33	61,200.00	2,184.36	59.09	26,920.78
Newark	29,848.59	866.18	30,714.77	81,700.00	1,517.15	40.67	32,272.59
Northern New York	8,901.31	289.05	9,190.36	31,750.00	528.73	17.14	9,736.23
Peninsula	21,568.16	163.66	21,731.82	50,000.00	1,212.50	82.31	23,026.63
Philadelphia	31,901.56	1,538.67	33,440.23	110,000.00	1,222.05	154.52	34,816.80
Pittsburgh	49,611.66	1,008.08	50,619.74	105,000.00	1,531.24	359.30	52,510.28
Puerto Rico Provisional				85.00			
Troy	24,197.37	389.75	24,587.12	59,500.00	1,003.33	38.48	25,628.93
West Virginia	65,133.88	4,930.78	70,064.66	136,000.00	3,478.38	171.28	73,714.32
Wyoming	23,003.27	340.00	23,343.27	57,000.00		4.65	23,347.92
Northeastern Jurisdiction	205.00		205.00				205.00
Total	464,027.44	16,342.66	480,370.10	1,297,645.00	27,548.05	1,941.54	509,859.69
South Central:							
Central Kansas	53,200.56	4,936.51	58,137.07	179,000.00	2,881.59	237.83	61,256.49
Central Texas	34,968.04	7,742.42	42,710.46	95,000.00	2,521.03	118.87	45,350.36
Indian Mission	470.53		470.53	1,400.00	45.12	4.61	520.26
Kansas	26,300.18	2,320.56	28,620.74	101,500.00	1,750.50	400.00	30,771.24
Little Rock	28,716.00	5,829.00	34,545.00	77,400.00	1,665.05	30.62	36,240.67

FIRST SIX MONTHS 1958—1959

OF MISSIONS—THE METHODIST CHURCH
Treasurer

DIVISION OF TOTAL RECEIPTS

Total on Appropriations 1957-58	Appropriations		Week of Prayer (Including W.S.G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Bequests	Total Receipts
	General	Conference Work						
$ 241.00						$ 95.00		$ 95.00
1,077.48	$ 1,133.75		$ 173.78	$ 41.00		4.37		1,352.90
3,618.63	3,200.00	$ 2,250.00	57.00	312.00		17.50		5,836.50
506.00	466.54		30.00	44.00	12.00	7.80		560.34
609.36	814.00		100.00	48.00	6.00			968.00
161.00	495.35			98.00	15.83			609.18
5,935.39	4,211.88			400.00	800.00	20.00		5,431.88
1,071.83	1,221.71		24.70	194.50		6.00		1,446.91
531.50	590.25		25.50	72.50				688.25
653.49	746.12		68.40	39.75		7.00		861.27
2,820.25	2,100.22		139.05	80.77				2,320.04
222.41	346.89		54.60	33.50		2.00		436.99
791.00	856.00		80.00	44.15		5.00		985.15
1,860.50	1,865.50		150.00	72.55		10.00		2,098.05
290.91	175.00		38.55			12.50		226.05
2,324.38	2,997.86		245.81	257.00	115.54	20.00		3,636.21
909.00	1,157.00		84.87	63.00		6.00		1,310.87
46.30								
23,670.43	22,378.07	2,250.00	1,272.26	1,800.72	949.37	213.17		28,863.59
52,185.47	52,720.71	2,274.96	1,035.74	6,212.86	1,616.56	101.76		63,962.59
87,308.55	78,680.03	14,900.00	2,494.41	16,061.41	2,078.19			114,214.04
52,702.08	50,985.63	1,500.00	754.78	5,579.72	495.29		619.44	59,934.86
10,947.75	28,467.91	7,450.00	425.62	6,509.38	164.82	74.86	200.00	43,292.59
30,656.75	34,863.99	571.65	178.75	5,433.70	247.00	73.63		41,368.72
9,196.27	9,235.59		129.47	1,490.50	70.00			10,925.56
55,588.90	55,530.73		495.85	4,070.40	111.20	68.86		60,277.04
58,607.49	58,365.89	2,416.65	519.37	7,428.38	264.00	98.22		69,092.51
87,404.08	84,503.54	5,199.96	513.27	9,851.05	755.17	131.96	100.00	101,054.95
25,641.90	25,842.02		192.91	3,042.35	192.00	52.32		29,321.60
122,990.82	124,130.34		1,232.79	11,966.74	205.50			137,535.37
75,384.90	73,111.50	2,718.00	309.57	7,819.11	679.91			84,638.09
16,501.68	15,729.55		909.83	2,096.95		25.00		18,761.33
54,736.44	52,145.59	4,485.00	531.56	9,416.36	183.17			66,761.68
29,968.65	29,842.67		424.62	5,006.14	508.61	39.14		35,821.18
16,869.59	19,260.03		684.06	2,306.20	356.66	30.70		22,637.65
22,750.42	23,213.93		318.30	3,042.05	280.00	42.16		26,896.44
10.00	165.00				606.51			771.51
809,451.74	816,794.65	41,516.22	11,150.90	107,333.30	8,814.59	738.61	919.44	987,267.71
52,378.95	35,076.23	15,100.00	435.20	5,093.11	1,328.11	86.39		57,119.04
18,595.83	17,321.69		159.42	1,513.37	356.01	45.00		19,395.49
20,220.54	15,641.47	5,542.50	223.57	3,308.91	75.00			24,791.45
31,280.55	28,539.09	2,916.65	105.29	3,531.37	645.97	50.00		35,788.37
18,629.03	15,187.87	1,950.00	249.03	2,595.89	1,138.45			21,121.24
3,105.39	3,488.86		449.44	542.00				4,480.30
12,282.54	10,075.40	6,349.98	28.25	2,254.37	1,200.00			19,908.00
6,447.17	5,700.34	1,800.00	39.46	850.83	252.00	19.52		8,662.15
2,202.68	2,471.01		343.06	462.45				3,276.52
20,986.81	21,160.99	2,992.50	807.13	3,505.76	77.00			28,543.38
14,564.53	16,365.63		126.88	1,858.55	224.30		500.00	19,075.36
26,352.46	24,595.78	2,325.00	519.67	1,768.15	639.74			29,848.34
35,894.36	30,472.59	1,800.00	523.90	1,744.31	691.15			35,231.95
11,196.19	9,736.23		415.97	903.10	1,512.04	27.70		12,595.04
21,987.61	17,756.65	5,269.98	331.83	1,650.00	785.13			25,793.59
33,742.77	25,166.82	9,649.98	362.19	4,822.15				40,001.14
47,117.49	41,560.28	10,950.00	2,405.88	6,392.80	3,060.00		164.51	64,533.47
100.00			130.00					130.00
24,554.72	25,628.93		757.59	1,696.50		46.56		28,129.58
69,103.92	68,614.32	5,100.00	3,692.48	7,631.93	90.00	83.34		85,212.07
21,369.45	18,347.94	4,999.98	187.21	2,254.73	38.00	45.00		25,872.86
258.59	205.00							205.00
492,371.58	433,113.12	76,746.57	12,293.45	54,380.28	12,112.90	403.51	664.51	589,714.34
58,242.81	60,681.51	574.98	644.13	5,454.13	117.07	87.72		67,559.54
43,076.28	45,350.36		2,358.15	5,105.21	1,323.78	35.52		54,173.02
644.67	520.26		127.37	60.57				708.20
30,040.95	30,771.24		350.51	4,720.35	97.45	63.83		36,003.38
39,635.25	36,240.67		1,746.17	2,754.52	111.42	31.02		40,883.80

FINANCIAL CONFERENCE REPORT FOR

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD

Mrs. Ann Curphey Brown,

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS						
	Adult	W.S.G.	Paid on Pledge 1958-59	Total Pledged 1958-59	Youth	Children	Total on Appropriations 1958-59
South Central (Continued):							
Louisiana	$ 39,385.77	$ 6,164.83	$ 45,550.60	$ 104,400.00	$ 2,136.15	$ 96.71	$ 47,783.46
Missouri	18,915.66	1,624.84	20,540.50	50,000.00	781.94	54.06	21,376.50
Nebraska	51,916.17	1,750.82	53,666.99	176,000.00	1,556.65	182.07	55,405.71
New Mexico	12,195.67	2,252.33	14,448.00	28,200.00	525.30	5.44	14,978.74
North Arkansas	21,268.77	6,861.42	28,130.19	58,500.00	1,100.79	19.02	29,250.00
North Texas	43,465.37	6,778.20	50,243.57	116,921.00	2,467.56	47.77	52,758.90
Northwest Texas	29,886.46	5,409.86	35,296.32	77,500.00	3,075.47	47.55	38,419.34
Oklahoma	64,683.93	10,224.60	74,908.53	173,000.00	4,075.10	257.12	79,240.75
Rio Grande	418.36	12.25	430.61	1,500.00	60.30	3.38	494.29
St. Louis	36,463.62	5,146.18	41,609.80	85,000.00	573.41	49.37	42,232.58
Southwest Missouri	27,766.44	3,905.58	31,672.02	90,400.00	735.14	94.63	32,501.79
Southwest Texas	44,643.75	8,432.50	53,076.25	119,000.00	3,323.70	7.50	56,407.45
Texas	69,908.16	11,234.73	81,142.89	175,00.00	2,540.10	349.04	84,032.03
South Central Jurisdiction	405.00	5.00	410.00				410.00
Total	604,978.44	90,631.63	695,610.07	1,709,721.00	31,814.90	2,005.59	729,430.56
Southeastern:							
Alabama-West Florida	33,920.61	5,784.71	39,705.32	92,000.00	1,256.44	154.52	41,116.28
Cuba Mission	195.00		195.00	100.00	116.77		311.77
Florida	81,400.26	8,983.07	90,383.33	165,000.00	5,457.47	218.62	96,059.42
Holston	55,181.14	10,354.79	65,535.93	140,000.00	5,309.04	151.49	70,996.46
Kentucky	23,490.51	5,139.73	28,630.24	78,000.00	1,567.43	121.12	30,318.79
Louisville	24,484.14	3,154.50	27,638.64	72,000.00	2,192.45	226.02	30,057.11
Memphis	34,187.31	8,477.55	42,664.86	90,750.00	1,715.36	93.58	44,473.80
Mississippi	26,315.24	7,381.72	33,696.96	74,000.00	3,023.24	57.86	36,778.06
North Alabama	40,173.83	8,832.11	49,005.94	106,000.00	3,743.21	74.65	52,823.80
North Carolina	44,417.83	5,916.63	50,334.46	136,750.00	3,349.96	635.93	54,320.35
North Georgia	68,020.00	17,155.00	85,175.00	175,000.00	4,108.31	235.28	89,518.59
North Mississippi	20,497.21	3,508.93	24,006.14	62,100.00	2,278.38	42.62	26,327.14
South Carolina	68,735.86	8,851.96	77,587.82	152,500.00	2,835.46	168.72	80,592.00
South Georgia	55,150.99	8,566.99	63,717.98	141,100.00	2,584.45	226.41	66,528.84
Tennessee	40,293.37	7,290.17	47,583.54	105,000.00	2,437.17	113.17	50,133.88
Virginia	102,079.77	9,357.34	111,437.11	230,000.00	7,394.07	424.22	119,255.40
Western North Carolina	64,892.77	11,992.03	76,884.80	160,000.00	2,462.48	72.80	79,420.08
Southeastern Jurisdiction	15.00		15.00				15.00
Total	783,450.84	130,747.23	914,198.07	1,980,300.00	51,831.69	3,017.01	969,046.77
Western:							
Alaska Mission	1,082.00	25.00	1,107.00	1,982.00	28.62		1,135.62
California-Nevada	52,588.77	6,014.02	58,602.79	112,000.00	2,673.95	60.88	61,337.62
Hawaii Mission	729.43	25.00	754.43	2,200.00			754.43
Idaho	7,674.67	372.94	8,047.61	16,736.00	480.75	23.00	8,551.36
Montana	8,747.25	285.00	9,032.25	20,600.00	1,668.80	1.00	10,702.05
Oregon	20,752.58	2,212.04	22,964.62	53,955.00	2,171.77	27.25	25,163.64
Pacific Japanese Provisional	450.00	168.00	618.00	1,250.00	70.51		688.51
Pacific Northwest	27,732.03	2,854.35	30,586.38	78,000.00	1,476.41	89.36	32,152.15
Rocky Mountain	25,113.10	2,624.24	27,737.34	62,000.00	1,581.16	284.04	29,602.54
Southern California-Arizona	100,422.49	8,684.04	109,106.53	257,000.00	4,922.21	141.21	114,169.95
Western Jurisdiction							
Total	245,292.32	23,264.63	268,556.95	605,723.00	15,074.18	626.74	284,257.87
Total from Conferences	2,883,096.42	298,865.20	3,181,961.62	7,976,313.00	180,170.91	13,401.30	3,375,533.83
Other Income for Appropriations:							
Deaconess Pension Fund							34,365.89
Enrolled Home Missionary Pension Fund							296.33
Interest Income Allocated from Permanent and Restricted Funds							
Miscellaneous and Gifts for Appropriations							8,837.19
							43,499.41
Grand Total	$2,883,096.42	$298,865.20	$3,181,961.62	$7,976,313.00	$180,170.91	$ 13,401.30	$3,419,033.24

FIRST SIX MONTHS 1958—1959

OF MISSIONS—THE METHODIST CHURCH

Treasurer

DIVISION OF TOTAL RECEIPTS

Total on Appropriations 1957-58	Appropriations		Week of Prayer (Including W.S.G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Bequests	Total Receipts
	General	Conference Work						
$ 47,465.14	$ 47,783.46		$ 138.53	$ 8,323.30		$ 40.00		$ 56,285.29
20,274.83	21,376.50		2,239.99	3,641.92	$ 205.00	30.10		27,493.51
53,606.82	50,185.71	$ 5,220.00	101.11	6,332.57	85.00	75.12		61,999.51
10,371.29	14,978.74		1,575.11	4,455.29	81.50	21.00		21,111.64
29,135.00	29,250.00		4,138.95	5,459.13				38,848.08
49,786.40	52,758.90		7,026.78	5,018.19	130.42	45.11		64,979.40
37,687.72	38,419.34		167.55	5,411.76	2,802.45			46,801.10
73,395.42	79,240.75		5,364.47	11,853.81	2,351.87	79.19		98,890.09
750.37	494.29		312.56	192.70				999.55
41,215.89	42,232.58		1,628.72	5,944.74	140.00	35.72		49,981.76
34,459.67	32,501.79		1,466.64	5,335.68	65.00	41.55		39,410.66
50,385.41	56,407.45		4,443.58	8,958.55	220.79	48.80		70,079.17
82,714.94	84,032.03		1,486.28	11,298.33	8,758.25	63.62		105,638.51
335.00	410.00							410.00
703,223.86	723,635.58	5,794.98	35,316.60	100,320.75	16,490.00	698.30		882,256.21
39,735.14	41,116.28		7,086.71	3,991.25	1,001.10	45.00		53,240.34
243.50	311.77		324.35		75.50			711.62
85,813.52	96,059.42		5,317.35	7,297.13	9,020.87	150.00		117,844.77
66,061.88	70,996.46		7,689.54	8,201.69	5,777.53	72.42		92,737.64
32,712.33	30,318.79		3,903.08	2,955.76		28.83		37,206.46
29,448.62	30,057.11		3,501.61	3,251.82	4,600.00	28.02		41,438.56
45,350.19	44,473.80		7,068.97	4,809.62	752.72	46.00		57,151.11
33,357.90	36,778.06		6,501.85	2,331.96	25.00	23.92		45,660.79
50,985.65	51,323.80	1,500.00	798.91	7,097.73	12,511.40			73,231.84
67,841.11	54,320.35		5,109.17	8,859.09	15,600.00	78.91		83,967.52
86,110.79	89,518.59		6,718.37	9,143.24	5,504.08	80.80		110,965.08
25,168.84	26,327.14		5,455.82	2,380.55	226.45			34,389.96
80,756.96	80,592.00		4,137.65	7,254.98	2,642.97	77.31		94,704.91
60,737.63	66,528.84		6,187.24	6,550.39	2,615.00	50.36		81,931.83
48,654.13	40,595.92	9,537.96	1,157.97	3,573.59	45.00	38.39		54,948.83
100,016.62	117,255.40	2,000.00	4,914.89	13,962.59	11,359.26	134.50		149,626.64
86,314.58	79,420.08		6,683.92	10,720.45	17,730.04			114,554.49
100.00	15.00				292.27			307.27
939,409.39	956,008.81	13,037.96	82,557.40	102,381.84	89,779.19	854.46		1,244,619.66
842.00	1,135.62		75.00	192.50	5.00	1.00		1,409.12
51,559.55	58,487.62	2,850.00	1,897.39	9,611.61	623.24	64.73		73,534.59
352.06	754.43		39.90	60.20				854.53
9,896.64	8,551.36		508.84	2,036.29	141.00	12.68		11,250.17
10,869.03	9,302.05	1,400.00	609.61	1,617.12	5.00	15.31		12,949.09
25,104.74	22,913.64	2,250.00	1,024.91	2,739.34	41.14	31.89		29,000.92
420.00	688.51		173.94	55.30	25.00			942.75
30,691.13	31,752.15	400.00	779.18	4,352.89	527.72	46.78		37,858.72
25,039.69	28,502.56	1,099.98	794.61	4,620.64	1,247.42	50.50		36,315.71
107,039.83	111,319.95	2,850.00	2,243.70	16,089.60	8,487.51	117.51		141,108.27
101.40								
261,916.07	273,407.89	10,849.98	8,147.08	41,375.49	11,103.03	340.40		345,223.87
3,230,043.07	3,225,338.12	150,195.71	150,737.69	407,592.38	139,249.08	3,248.45	1,583.95	4,077,945.38
31,963.44	34,365.89							34,365.89
442.38	296.33							296.33
3,809.62								
7,314.29	8,837.19							8,837.19
43,529.73	43,499.41							43,499.41
$3,273,572.80	$3,268,837.53	$150,195.71	$150,737.69	$407,592.38	$139,249.08	$3,248.45	$1,583.95	$4,121,444.79

BOSTON UNIVERSITY
SCHOOL OF THEOLOGY
BOSTON MASS.

APPROVED STUDIES 1958-59

For Adults

Theme: Christian Concerns of North American Neighbors

Concerns of a Continent. Edited by James Hoffman. $1.50.

The Shadows They Cast. By Janette T. Harrington. $1.50.

Adult Guide on Christian Concerns of North American Neighbors. By Rhoda Edmeston. 50 cents.

Supplementary Material:

The Challenge of Home Missions. A pictorial booklet on the over-all work of the Department of Work in Home Fields of the Woman's Division. 50 cents.

From Island to Mainland. Describes work with Puerto Ricans. 5 cents; 25 for $1.00.

Northern Lights. Leaflet on work in Alaska. Free for postage.

Theme: The Middle East

Middle East Pilgrimage. By R. Park Johnson. $1.50.

New Voices, Old Worlds. By Paul Geren. $1.50.

Adult Guide on the Middle East. By Y. Armajani. 50 cents.

Supplementary Material:

Pakistan. 15 cents; 2 for 25 cents.

Theme: Understanding Other Cultures

Understanding Other Cultures. By Ina Corinne Brown. 75 cents.

At Home in the World. By Louise Robinson. A booklet pointing up the contribution of the church toward understanding among peoples and relating the study to the missionary effort. 40 cents.

A Guide to "Understanding Other Cultures." By Ina Corinne Brown. 35 cents.

Theme: A Study of Isaiah

Isaiah Speaks. By S. Paul Schilling. 75 cents.

Book of Isaiah. 5 cents.

Guide to Isaiah Speaks. By Estelle Darsey Dameron. 35 cents.

Supplementary Material:

Behold Your God! By Faye W. Brownfield. A playlet based on the book of Isaiah. 25 cents.

The Church-Wide Study

Methodism in Alaska and Hawaii. By W. Vernon Middleton. 75 cents.

Supplementary Materials for your April program: RAPIDLY GROWING NATIONS

Christianity and the Asian Revolution. Edited by Rajah B. Manikam. $2.50.

The Church in Southeast Asia. By Winburn T. Thomas and Rajah B. Manikam. $1.25.

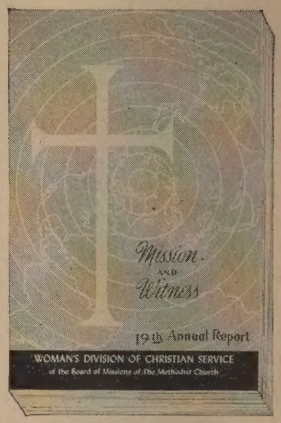
Africans on the Move in a Revolutionary World. A pictorial pamphlet. 50 cents.

Africa Is Here. The report of the North American Assembly on African Affairs held in 1952. 75 cents.

India in the Making. 15 cents; 2 for 25 cents.

Pakistan. Brief history of Pakistan and description of Woman's Division work there. 15 cents; 2 for 25 cents.

OF SPECIAL INTEREST



Nineteenth Annual Report. Every Woman's Society of Christian Service and Wesleyan Service Guild should have a copy of the Nineteenth Annual Report. It furnishes interesting information for members, and leaders will find it invaluable for study and reference, for program use, as material for speeches, and as a source of inspiration for earnest prayer.

The use of the material in the Annual Report will make the work come alive in circle programs.

Factual information from our fields of work; plans and outlines in the Department of Christian Social Relations; human interest stories; a directory of missionaries and deaconesses; up-to-date list of administrative, jurisdiction, and conference officers; statistical and financial reports—in every field of endeavor the Woman's Division seeks to carry out the theme, *Mission and Witness.* $1.00.

Prayer Calendar, 1959. A most welcome addition for daily family worship. Lists the projects and missionaries and deaconesses of the Woman's Division of Christian Service, the Division of World Missions, and the Division of National Missions. Pray daily for the missionary work. 60 cents; 3 for $1.50.

Prayer Card: *Discipleship.* A prayer of affirmation, to be used by groups or individuals for meditation and commitment. Similar to one of the prayer cards used at the Assembly. 3 cents; 25 for 50 cents.

Prayer Card: *Witness.* A prayer for guidance and help as a witness to Christ. To be used by groups or individuals for meditation and commitment. Similar to one of the prayer cards used at the Assembly. 3 cents; 25 for 50 cents.

A Day Apart Service, *"The Call to Witness."* Reprinted from the February 1959 issue of THE METHODIST WOMAN. 2 cents; 6 for 10 cents.

Hong Kong—Widening Horizons. Methodist work among refugees in Hong Kong. Free for postage.

PAYMENT SHOULD ACCOMPANY ALL ORDERS. SEND FOR OUR CATALOG

Orders for the above may be sent to your nearest address—

***Literature Headquarters:* 7820 Reading Road, Cincinnati 37, Ohio**

Distributing Offices: **150 Fifth Avenue, New York 11, N. Y.—83 McAllister Street, San Francisco 2, California**

The retail stores of The Methodist Publishing House, with the exception of New York and San Francisco, also sell the literature of the Woman's Division of Christian Service.